THE MYSTERY OF Israel's Salvation, EXPLAINED and APPLYED: OR, A DISCOURSE

Concerning the General Conversion of the

ISRAELITISH NATION.

Wherein is Shewed,

1. *That the Twelve Tribes shall be saved.*
2. *When this is to be expected.*
3. *Why this must be.*
4. *What kind of Salvation the Tribes of* Israel *shall partake of* (viz.) A Glorious, Wonderful, Spiritual, Temporal *Salvation.*

Being the Substance of several SERMONS Preached

By INCREASE MATHER, *M. A.*
Teacher of a Church in *Boston* in *New England.*

Hear the word of the Lord O ye Nations, and declare it in the Isles afar off, and say, he that scattered Israel *will gather him, and keep him as a shepherd doth his flock,* Jer. 31 10.

And then shall appear the sign of the Son of Man, and then shall all the Tribes (τῆς γῆς) of the Land *mourn, and they shall see the Son of Man coming in the clouds of heaven with Power and great Glory,* Matth. 24 30

In the days of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets, Rev. 10.7.

Printed in the Year 1669.

Si ſcientiam horæ Judicii Filius non erubuit referre ad Patrem, ſed dixit quod verum eſt, neq; nos erubeſcimus quæ ſunt in Queſtionibus majora ſecundum nos, reſervare Deo. Irenæ. Adverſ. Hæreſ. l. 2. c. 48.

Confitemur in Terra nobis Regnum repromiſſum, ſed alio ſtatu; utpote Poſt Reſurrectionem, &c. Tertullian lib. 3. Adverſ. Marcion. cap. 24.

Οὐκ ἀρνόμεθα τὸ καθάρσιον πῦρ, κ' τὴν τοῦ κόσμου φθορὰν, ἐπὶ καθαιρέσει τῆς καινίας κ' ἀνακαινώσεως τοῦ παντὸς. *Orig. Contra Celſum. l. 3.*

Ἥξει κ' μακάρων ἐθέλων πόλιν ἐξαλαπάξαι εἰθ' ὕστως κρινεῖται ὑπ' ἀφθίτοις ἀνθρώποισι. *Sibyll.*

AN EPISTLE TO THE READER.

Christian Reader!

HOw happy would be the condition of Gods people in this world? *How* sweet and amiable would their conversing together be? *How* honourable to God and Christ, and to the Gospel of Truth and Peace in the sight of all? if their love to every Divine truth, and mutually among themselves, in the truth, and for the truths sake, did so shine forth, that it might be said of them, as it was observed and said in former times by Heathen Persecutors; *See how these Christians love one another*? This is the real character of Christs Disciples, and a proper effect of that purity of heart, which proceeds from effectual faith in Jesus Christ; therefore the Apostle *Peter* saith in, 1 Pet. 1. 22. *Seeing ye have purifyed your souls in obeying the truth through the spirit unto unfeigned love of the Brethren: See that ye love one another with a pure*

heart fervently. But here is one *maim and miſery*, that, as our knowledge of the truth is *imperfect*, ſo our love to it, and one to another is *imperfect*; though the way of love is *a more excellent way*, as the Apoſtle argueth, 1 *Cor.* 13. From the defect *hereof*, or *herein*, it is, that differences in apprehenſions cauſe ſuch diſtances and animoſities among thoſe who agree in fundamentals, through the remainders of fleſh, even in the regenerate; though we are taught *whereto we have already attained, to walk by the ſame rule, and to mind the ſame thing*, expecting, that *if in anything we be otherwiſe minded, God will reveal this unto us*, Phil. 3. 15, 16. As for *needleſs contradictions*, and *cauſleſs oppoſitions*, what do they elſe but weaken the *hearts and hands* of Saints in the work of the Lord, and ſtrengthen adverſaries in their malicious and ſubtil deſigns and enterpriſes againſt the truth? Both which might be prevented, if Gods people would *ſtand faſt in one ſpirit, with one mind ſtriving for the faith of the Goſpel.* Wiſdom expecteth to be juſtifyed of her Children, and therefore teacheth them to *cry after knowledge, and to lift up their voice for underſtanding, to ſeek her as ſilver, and to ſearch for her as for hid treaſures.* Which is to be done by ſearching the Scriptures diligently, with fervent prayer, for the illumination of the ſpirit of truth, that we may find thoſe *ſpiritual treaſures* which yet lie hid in theſe *rich Mines.* Though *all the words of wiſdom's mouth are plain to him that underſtandeth and right to them that find knowledge*; yet mens too much indulging their own conceits even in *Doctrins of faith*, and of Gods worſhip in *Church-order*, hath cauſed many Diſputes and Controverſies among Learned men, by their *miſ-underſtanding* or *miſ-applying* ſundry

dry

dry Texts of Scripture to the *corrupting of their minds from the ſimplicity that is in Chriſt*. Therefore if ſelf-confidence and *leaning to our own underſtanding*, muſt be carefully avoided in ſuch weighty matters, which are more clearly and plainly expreſſed; much more in darker portions of Scripture, ſuch as Propheſies of future times and things are: and among them, thoſe that concern the effectual Vocation and *Salvation of Iſrael* (which is the Subject of the *enſuing Treatiſe*) concerning which the Angel *Gabriel*, commanded *Daniel* to *ſhut up the words, and ſeal the Book, even to the time of the end*, *Dan.* 12. 4. Which ſhews, that this Propheſie, though it be obſcure before, yet when the time for the accompliſhing of it approacheth, many ſhall be ſtirred up to inquire with all diligence into the meaning of it, which is meant by their *running to and fro*, and the promiſe for their encouragement ſo to do, is, that *knowledge ſhall be increaſed*, that is, by the aſſiſtance and bleſſing of *the Lion of the Tribe of* Judah, *the root of* David, *who alone is worthy to open the ſealed Book*, Rev. 5. 5, 9.

The Reverend *Author* hath worthily ingaged in this *running to and fro*, and hath given an account of what diſcoveries he hath made of *the preſent truth*, by the travel of his ſoul in ſearching the Scriptures, to find out what was formerly hid from many. When I heard that his ſpirit was excited to handle this Subject, in his publick Sermons, I was glad, believing that the holy ſpirit inclined him thereunto, and would aſſiſt him therein. As I believed, ſo I found, when I read his *Manuſcript*; which though ſtraits of time, and multiplicity of diverſions, did not permit me to peruſe ſo exactly, as to examine

every paſſage accurately and critically, yet the ſubſtance and principal Contents of it (*viz.*" Firſt, that "the elect *Iſraelites* of the ten, as well as of the two "Tribes called *Judah*, ſhall be converted. Secondly, That this will not be before *Romes* ruine. "Thirdly, That the great and ſettled glory of the "Church on earth will not be before the coming of "Chriſt to judgment) ſeemed to me to be clearly drawn from the Scripture of truth, and to be by him held forth, *ſeaſonably, pionſly, elaborately, judiciouſly, and modeſtly.*

1. *Seaſonably*; Theſe Sermons being preached in a time when conſtant reports from ſundry places and hands gave out to the world, that the *Iſraelites* were upon their journey towards *Jeruſalem*, from ſundry Forreign parts in great multitudes, and that they were carryed on with great ſigns and wonders by a high and mighty hand of extraordinary providence, to the admiration and aſtoniſhment of all that heard it, and that they had written to others of their Nation, in *Europe and America*, to encourage and invite them to haſten to them. This ſeemed to many godly and judicious to be a beginning of the accompliſhment (†) of that Propheſie concerning *the noiſe and ſhaking, and coming together of thoſe dry bones* ſpoken of in *Ezek.* 37. 7. which was to be a *preparitory* to that which followeth in *verſe* 8, 9, 10, 11. This being to be accompliſhed in its ſeaſon, the Lord was pleaſed to fix the mind and meditations of the godly *Au-*

(†) The Authors opinion (as is to be ſeen in the following Tractate) was and is, that the late and preſent rumours about the *Jews*, will prove an eminent, if not an ultimate impletion of that Propheſie, *Matth.* 24 24.

Anthor upon that great truth, *the Salvation of all Iſrael*, as *a word upon its wheels*, uttered with due reſpect to circumſtances, which *Solomon* likens to *Apples of Gold in pictures of Silver*, Prov. 25. 11.

2. *Piouſly*; His aim and intention being to promote the glory of God, and the Edification of his people in godlineſs; whereunto the ſubject of his *Diſcourſe* hath a direct tendency, as the Apoſtle *Peter* proves, 2 *Pet.* 3. 10. to 15. and accordingly the Reader will find it to be improved in the *following Treatiſe.*

3. *Elaborately*; As appears in the more than ordinary pains taken by him in ſearching the Scriptures, and variety of Learned Writers, both Ancient and Modern.

4. *Judiciouſly*; This is evident in his ſolid expoſition of ſundry Texts alledged by him, and in his Arguments for Confirmation of the truth, and in his ſatisfying Anſwers unto Objections propoſed.

5. *Modeſtly*; For he neither doth peremptorily determine matters diſputable, nor doth he arrogate unto himſelf any light above others in this Myſtery; but expreſſeth his deſire and hope that ſome others will be excited to take pains about this Subject, *& in eodem circo currere ad Palmam.*

It remains for my finiſhing this *Epiſtle*, that I humbly caution the wiſe hearted *Reader*, againſt two great Impediments of his impartial and right judging, of what is preſented to his view in the *enſuing Diſcourſe*, *viz.* Pride of underſtanding and Evil prejudice.

1. *Pride of underſtanding*, which renders men *ſelf pleaſing* with pertinacy, Cuckow-like, *qui ſuam cantilenam*

ſilenum approbat, with contempt to others, whoſe *apprehenſions* differ from their *conceptions*: This is a Leaven that *ſwels and ſowers* mens Spirits; This makes men ſelf-willed, which is forbidden in a Biſhop, *Titus* 1. 7. Δεῖ γὰρ ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη: And it is noted as a brand of the falſe Prophets, 2 *Pet.* 2. 10. Such read good Books with a mind rather to contradict, than to receive the truths publiſhed by others, becauſe (†) themſelves were not the publiſhers of them. A publick ſpirit is a good Antidote againſt this poiſon, which will cauſe a man to rejoyce in the proceeding and proſpering of any work, for the publick good in the hands of others, though themſelves had no hand in it; as *Luther* ſaid to *Melanthon*; *ſi nos non erimus digni, fiat per alios.*

(†) *Homine imperito nunquam quidquam injuſtius, qui niſi quod ipſe facit nihil rectum putat.*

2. *Evil prejudice*; There is a *good prejudice*, when a man from good principles hath a right judgment ſetled in his mind, whereby he is prepared to diſcern good from evil, and truth from errour, in what he readeth. In way of contra-diſtinction to this, I call its oppoſite *evil prejudice*, which ariſeth from evil cauſes; I ſhall inſtance in two.

"1. Tradition, not warranted by Scripture. There was a common *opinion* among the *Jews* received by ſuch a *Tradition*, that the *Meſſias* at his firſt coming, would ſet up a glorious worldly Kingdom amongſt them, like that of *David* and *Solomon*, and that he would free them from their ſujection to the *Romans*, and make them Rulers of the earth. This errour wrought ill effects, not only in the unbelie-

ving

ving *Jews*, whom it hindred from receiving Chriſt, when he was come in the fleſh, by their being offended at him, for his outward, mean, and afflicted condition, and death on the Croſs; but alſo in his own Diſciples, whom it hindred from underſtanding and believing whatſoever Chriſt ſpake of his ſufferings and death. Yea, this errour was ſo deeply rooted in them, that after Chriſts Reſurrection they asked him, *Lord, wilt thou at this time again reſtore the Kingdom to Iſrael*, *Acts* 1. 6. Chriſts anſwer in *ver.* 7. ſhews, that they erred about the time, intimating that this was not the ſeaſon, but another time was appointed for that, *viz. at Chriſts ſecond coming for the ſalvation of all Iſrael*. Yet concerning this his *ſecond coming*, to ſet up his Kingdom on earth, ſome acknowledge no kingdom of Chriſt on earth, but ſpiritual and inviſible in the hearts of the elect. The kingdom of Chriſt hath indeed been ſet up by this effectual operation of the ſpirit in the Miniſtry of the Goſpel, from the firſt publiſhing of the Goſpel, according to *Pſal.* 24. 7, 9. & 110. 2, 3. But there is another, a *Political Kingdom of Chriſt* to be ſet up *in the laſt times*, foretold by *Dan.* in Chap. 2. 44, 45. & 7. 14, 18, 22. to 28. and by the Angel *Gabriel* unto the Virgin *Mary*, *Luke* 1. 32, 33. and by the Apoſtle *John*, in *Rev.* 19. and 20. chap. *Yea, and all the Prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days*: As *Peter* ſaith, *Acts* 3. 24. But about this alſo they, who of late were called *fifth Monarchy-men*, did err on the other hand, eſpecially two ways. Firſt, By anticipating the time, which will not be till the pouring out of the ſixth and ſeventh Vials. Secondly, By putting themſelves upon a work

work which ſhall not be done by men, but by Chriſt himſelf, *ſitting upon his white horſe, who will in righteouſneſs judge, and make war, who hath eyes as a flame of fire, and a Name written that no man knew but himſelf, and will be cloathed with a Veſture dipt in bloud* (according to that Propheſie in *Iſa.*63. 2.) *and his Name is called the word of God. And the armies which were in heaven follow him upon white horſes, cloathed in fine Linnen white and clean,* Rev. 19.11. to 15. &c.

" 2. The ſecond evil cauſe, from whence this e-
" vil prejudice ariſeth, is from the abuſe of theſe
" ſpiritual truths by carnally-minded perſons. Such were thoſe *carnal Chiliaſts* or *Millenaries,* who dreamed of a worldly happineſs conſiſting in carnal and ſenſual contentments to be injoyed in the 1000 years, Propheſied of in *Rev.* 20. The loathſomeneſs of their abſurd errour, wrought ſuch a loathing of their opinion in ſundry godly Learned Writers, that they declined the literal expoſition of *the firſt Reſurrection, Rev.* 20. 12. Which will be *of the juſt* (as it is called in *Luke* 14.14.) in the beginning of the *thouſand years,* when Chriſt will judge Antichriſt and other living enemies of his Church, and after the end thereof will be the general Reſurrection to the general judgment, as is noted and proved by that Learned man Mr. *Mede* (who was no *phanatick,* as the *Prelates* themſelves will grant) out of *Rev.*20. and other places of Scripture. This kingdom of Chriſt muſt be placed (as he ſaith) between Chriſts appearing in his kingdom, and the laſt Reſurrection of all the world unto the general judgment. (I ſuppoſe he meaneth according to 1 *Cor.* 15.24,25. and ſo includes the finiſhing of the general judgment in the end of the world within the time

time of Chriſts kingdom.) And that this is that kingdom of Chriſt whereof *Daniel* propheſied in *Dan.* 7. 13, 14. & 18, 22, 26, 27. and the Apoſtle *John*, *Rev.* 20. he proveth by two Arguments, and concludes, that they go about to take away the Pillar of Evangelical faith, concerning the glorious coming of Chriſt, who neglecting the Ancient Tradition of the Church, endeavour to transfer the propheſie in *Rev.* 20. elſewhither. Yet ſome expound *the firſt Reſurrection* in a ſpiritual ſenſe (declining the Literal) and underſtand it of the elects effectual receiving the truth; but this hath been done in all Ages, ſince the firſt publiſhing of the Goſpel gradually, as *Prov.* 4. 18. and therefore is not the meaning of that propheſie. And Dr. *Thomas Goodwin* proveth the *bodily Reſurrection* of the Martyrs from *Rev.* 20. 5, 6, 7. by clear and good Textual Arguments, in his Sermons on *Eph.* 1. 21, 22. p. 32. and on *Rev.* 5. 9, 10. p. 18. to the end. They alſo note that the thouſand years wherein Satan was bound, begins in the year 300. after Chriſt, when the Perſecutions of Chriſtians by the Heathen Emperours ceaſed: But this agreeth not with the binding of Satan in the bottomleſs pit during that thouſand years; for it is manifeſt, that ſince that time Satan hath by his inſtruments ſeduced and perſecuted the Saints as much, at leaſt, as at any time before: How then can it be ſaid, that he was then bound for 1000 years? *Alſtedius*, a very Learned and indefatigably induſtrious Writer, wrote a Book, wherein he proveth, that the 1000 years foretold in *Rev.* 20. are yet to come; and to avoid all appearance of ſymbolizing with the *carnal Chiliaſts*, he Intituleth his book, *Diatribe de mille annis Apocalypticis, non illis Chi-*

Chiliastarum & phantastarum, sed B. B. Danielis & Johannis. And he placeth the happiness of that time 1. In the Resurrection of the Martyrs and their reigning on earth. 2. The increase of the Church, and the Conversion of *Israel*, and the fulness of the *Gentiles*. 3. The freedom of the Church from the persecutions of enemies. 4. Their long lasting peace. 5. The Reformation of Doctrins. 6. The Majesty and glory of the Church. 7. Their sincere joy; whereunto may be added, "such a "perfection of light, and holiness, and love, as is "attainable on this side of heaven. To conclude, when true principles are held forth in the Letter of any Text, and some draw false inferences from thence, let the mis-collections of vain men be refuted, and the truth be declared, and the declaration thereof *be accepted of all the Saints:* How often doth the Apostle *Paul* complain of mens abusing his holy Doctrins? Did he therefore avoid the holding forth of such truths? No, he confirmed those truths, and refuted the contrary errours with detestation. See *Rom.* 3. 3. to 9. & 5. 20, 21. with 6. 1, 2, & 9. 19, 20. And even that Doctrine which borders upon the Subject of *the following Treatise* delivered by him for the comfort of the Saints in, 1 *Thes.* 5. 14. to 18. was abused by some whom he refuted in 2 *Thes.* 2. 1. to 13. And *the Apostle Peter professeth his consent* with the Apostle *Paul*, and he addeth a description of the *new heavens, and a new earth, wherein dwelleth righteousness*, and this saith he, *we look for according to his promise* (that promise is in *Isa.* 65. 17. & 66. 22.) which shall be here before the general judgment, and the end of the world, 2 *Pet.* 3. 7. to 16. This time *Paul* calls, *the time of the manifestation*

of

of the Sons of God, for which he ſaith, *the earneſt expectation of the creature waiteth, in hope that then it ſhall be delivered from the bondage of corruption, into the glorious liberty of the Children of God, Rom.*8. 19. to 23. This ſtate of things on earth, is called *the world to come* in *Heb.*2.5. Dr. *Tho. Goodwin* in his Sermons upon *Eph.*1. 21,22, hath *acutely and judiciouſly* proved, that the *world to come* meant in *Heb.* 2.5. is a ſtate between the ſtate of the world as now it is, and the ſtate of things after the day of judgment, when *God ſhall be all in all.* It is of purpoſe, and in a more ſpecial manner appointed for Jeſus Chriſt to be King in. This he proveth clearly and at large, both from the Context in *Heb.* 2. and from *Pſal.*8. and from other Texts of Scriptures, of which I have not now time to ſpeak, but refer the Reader to thoſe Sermons of the Drs. mentioned, which are Entituled, *The World to come, or the kingdom of Chriſt aſſerted.* And the Apoſtle *Peter*, vindicated the Apoſtle *Paul* in this point againſt the *unlearned and unſtable*, which *wreſted his words, as alſo they did other Scriptures* (to extort a ſenſe from them which they never intended) *to their own deſtruction.* Now the good Lord give us underſtanding in all things! and bleſs the Labours of this faithful Servant of Jeſus Chriſt, for the good of many. I reſt

From my ſtudy in N. Haven *in* N. E.
the 18*th. day of* Sept. 1667.

Thine in the Truth truly,

JOHN DAVENPORTE.

TO

TO THE

READER.

THe ſcope of this Treatiſe, is to hold forth the calling of the Jews, their reduction into their own Land, and the glorious eſtate of the Church which ſhall then be. Some have conceiv'd there ſhall be no other calling of them, than what was at their return out of the Babyloniſh Captivity. It's true, that then ſome of all Tribes came out of the Eaſtern parts, and the twelve Tribes are mentioned, Acts 26.7. but Iſaiah ſpeaks of a Remnant left, which ſhould be recover'd a ſecond time. Some acknowledge the calling of the Jews, but not a National call, which the Apoſtle clearly intimates, Rom. 11.15. The Rejection of them was National, and ſuch will be the Reception of them, which Cornel. a Lapid. acknowledgeth, only he excepts the Tribe of Dan. becauſe none are ſeal'd of that Tribe, Rev. 7. but all Iſrael ſhall be ſaved, even that Tribe with

Chap. 11. 11.

Vid. Crocium in Anti-weig. c. 13. p. 380.

with the others, not Israel *the Elect, for that is no Mystery, but* Israel *the Jewish Nation, which was cut off, shall be call'd and saved, and that's a* Mystery, *Rom.* 11. 25. *Some do grant the whole body of the* Jewish Nation *shall be call'd, but not come into their own Land, for the Lord Christ hath propheſied, that their houſe ſhall be left* deſolate, *but not for ever; it was propheſied of their former houſe, that it ſhould be* deſolate, *Iſa.*6.11. *yet after it was* reſtored *and* inhabited, *and Chriſt intimates as much of* this, *Luke* 13. 35. *it ſhould lie deſolate till he came again: Then it ſhall be reſtored and inhabited by the* Jewiſh Nation. *At that time the thouſand years mentioned,* Rev. 20. 4. *will begin, and a glorious ſtate of the Church be in the world, exceeding any condition it hath ever yet been in. This glorious eſtate ſome will not own, becauſe they would not have people look for a greater glory than their preſent Church hath: Some call it Hereſie, ſo the Doctrine of Chriſt was call'd in* Pauls *time, ſome ſay it is Novelty, and thereupon diſlike it, but its ancienter than* Juſtin Martyr, *its an Apoſtolical truth,* Rev. 20.4. *Thoſe who had ſuffered for the witneſs of Jeſus* lived *and reigned with Chriſt a* 1000 *years: but its not ſaid, they lived again. In the next ver. it's ſaid the reſt,* οὐκ ἀνέζησαν, *they lived not again, therefore the others* did: *and this living again, is call'd the* firſt Reſurrection, *which cannot be meant of regeneration, for they were regenerated before they ſuffered. They lived and reigned. It may be worthy inquiry, whether theſe ſouls be not the* New Jeruſalem *coming down from God out of heaven, and ſo be the Tabernacle of God with men, and fulfil that* Rev. 5. 10. *We ſhall reign on the Earth, what need a new heaven, and a new earth, if the reigning with Chriſt be ſpiritual and hea-*

Trap in loc.

heavenly, ſo they reigned during the old heaven and earth; but theſe paſsed away, and new were made, Rev. 21. 1, 2, 3. Wherein ſhall dwell Righteouſneſs, 2 *Pet.* 3. 19. *&c. Of theſe three things,* viz. *the call of the* Jews, *their poſſeſſion of their own Land, and their glorious eſtate, the Author of this Work hath ſpoken both Learnedly and judiciouſly: and though he touch upon the time when theſe things ſhall be, yet he doth it with great wiſdom, moderation, and caution. He doth not fix the* α *and* ω *of time, which many having done, have expoſed themſelves to cenſure. He conceives the time to be near, and gives good grounds for ſuch a conception, and two ſigns thereof,* viz. *the ſleepineſs of wiſe and fooliſh Virgins, which imports the Bridegroom is near and coming, and the preſent ſhakings of Nations, which are fore-runners of deliverance. God ſhakes foundations and pillars of States when he is about doing great things for his people,* Joel 3. 16. Jer. 50. 46. *Unto theſe may be added, Firſt, The ſtrong workings of mens ſpirits at this day; for not only Proteſtants, but Papiſts, Jews, Turks, Mahometans, and other Idolaters do expect ſome great Revolution of Affairs, as Travellers that have been amongſt them do relate. Secondly, The wickedneſs of Potentates indulging their luſts, abuſing their power, ruling by their own will, perſecuting thoſe are good, and interpoſing unduly in the things of God, and oppreſſing the poor. Thirdly, The great diſtractions and confuſions which are at this time in the Governments, Counſels, and Tranſactions of worldly Rulers, States, and Kingdoms, their Foundations are out of courſe, and they know not what to do. Theſe and many others do raiſe the Faith and expectation of obſerving men, that the Lord will ſhortly appear, and do ſome wonderful things for his people. Reader, this Work needs not letters Commendatory, it ſpeaks for it ſelf, being Learned, Elaborate,*

well-compoſed, containing many Myſterious truths and matters of great weight, with Rules to underſtand the ſame. Buy and try what worth is, and you will find the the Author hath caſt into the treaſury of the Church not λεπτὰ δύο, *not* δηνάριον, *but* τάλαντον, *which will enrich thy underſtanding, and find acceptance with thee and thoſe who have their ſenſes exerciſed to diſcern ſuch things; and put thee and them upon praying, that the Lord would appear in glory, build up* Sion, *and ſave all* Iſrael,

Which is the prayer of him that loves truth, and thee in the truth,

W. G.

TO

TO THE

READER.

CONcerning the calling of the *Jews*, which is the ſubject matter of the enſuing Treatiſe, the Apoſtle calleth it (*a*) *a myſtery*, whereof he would not have us to be ignorant, although a point near of kin to the reſurrection from the grave; for the receiving of them into grace again, ſhall be (*b*) the comingtogether, the uniting, reviving, and raiſing of dry diſperſed bones, and as (*c*) life from the dead. The converſion of the *Gentiles* was (*d*) once a myſtery, and ſo is this now of the *Jews*, and rather a greater; For the *Gentiles* were never made partakers of ſo much grace, nor of ſo great (*e*) priviledges as

(*a*) *Rom.* 11. 25.

(*b*) *Ezek.* 37. 7—11.
(*c*) *Rom.* 11. 15.

(*d*) *Eph.* 3. 3, 4, 5, 6.

(*e*) *Rom.* 3. 1, 2, & 9. 4, 5.

(f) *Luke* 14. 21, 23. the *Jews*; Thoſe were (f) the poor, the maimed, the halt, and the blind, begging in the highways and lanes, when the *Jews* were the only Citizens under heaven. Theſe (g) put away the Goſpel from them, and not only ſo, but (h) greatly envyed it to the *Gentiles*; yea, (i) they killed the Lord Jeſus, and their own Prophets; (k) and perſecuted the Apoſtles, being contrary to all men, and forbidding the Goſpel to be preached to the *Gentiles* that they might be ſaved, filling up their ſins always, till wrath came upon them to the uttermoſt; And their poſterity, from generation to generation, during theſe ſixteen hundred years, have continued moſt obſtinate contemners of Chriſt, and of Goſpel-grace; And yet, This is the Nation of which ſuch glorious things are ſpoken as to their converſion, when (l) *the children of* Judah, *and the children of* Iſrael, *ſhall be gathered together under one head in that great day of* Jezreel.

(g) *Acts* 13. 46.
(h) *Acts* 13. 45.
(i) *Acts* 7. 52.
(k) 1 *Theſ.* 2. 15, 16.
(l) *Hoſ.* 1. *laſt.*

(m) In the Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things to come, we find not any expreſs mention of the *Jews* converſion, and yet enough is ſpoken therein from whence we may collect it. Their calling is a *myſtery*, and that Book a *myſtery*, and it ſpeaketh of their calling *myſterionſly*.

(m) *Rev.* 1. 1.

1. It

1. It is not for nothing, that many things are expreſſed in this Book after the manner of the Jewiſh Religion; It mentioneth the (n) *Temple*, and the *Altar, and them that worſhip therein*, and the Court without the Temple, and of the giving it to the *Gentiles*; It ſpeaketh alſo of (o) *Mount Sion*, and of (p) *opening the Temple and the Ark of the Teſtament ſeen therein*, and (q) the *coming of the 7 angels out of the Temple*, and of (r) God's people coming out of *Babylon*, and of (s) *ſealing an hundred forty and four thouſand out of all the Tribes of the children of Iſrael, &c.* Such forms of ſpeech are frequently intermixed, as might draw the *Jews* to the ſtudy of the myſtery contained in this Book, and to ſhew them, that God hath a reſpect to them as well as to the *Gentiles*, as touching what is therein contained.

(n) *Rev.* 11. 1, 2.
(o) *Rev.* 14. 1.
(p) *Rev.* 11. 19.
(q) *Rev.* 15. 6.
(r) *Rev.* 18. 14.
(s) *Rev.* 7. 4.

2. Under the ſixth Trumpet, (t) *The Angel* (which is Jeſus Chriſt) *who ſets his right foot on the ſea, and his left foot on the earth, lifteth up his hand to heaven, and ſweareth by him that liveth for ever and ever, that there ſhould be time no longer; but in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the Prophets.*

(t) *Rev.* 10. 5, 6, 7.

Now the queſtion is, what this myſtery may be which muſt be finiſhed after the ſounding of the ſeventh Trumpet, which is the concluding Trumpet,

(v) 1 *Thes.* 4. 16. after which none ſhall ſound, till the (v) Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the Arch-angel, and with the Trumpet of God, which is called *the* (w) *laſt trumpet*. This myſtery then is ſuch a one as is to be finiſhed in the cloſe, or laſt part of the world.

(w) 1 *Cor.* 15. 52.

1. There is a myſtery to be finiſhed at the Reſurrection of the dead ſaith the Apoſtle, (x) *Behold, I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed*. But this is not the myſtery here meant, for we do not find this declared to God's ſervants the Prophets.

(x) 1 *Cor.* 15. 51.

2. There is a myſtery of iniquity, (y) ſuch is Antichriſtianiſm, which muſt be finiſhed and (a) utterly deſtroyed under the ſeventh Trumpet. But neither is this the myſtery here ſpoken of, which is called *The myſtery of God*, whereas Antichriſtianiſm is *the myſtery of iniquity*, and ſo the Devil's myſtery.

(y) 2 *Theſ.* 2. 7. *Rev.* 17. 5.
(a) *Rev.* 11. 15.—to the end.

3. This myſtery then muſt be that of the calling and in-coming of the *Jews*, with the fulneſs of the *Gentiles*, for I find no other myſtery. And this is called (b) *a myſtery* by the Apoſtle, and ſuch a one alſo as hath been abundantly declared to God's ſervants the Prophets, as you will ſee in the enſuing Treatiſe. And this interpretation of *the myſtery of God to be finiſhed under*

(b) *Rom.* 11. 25.

the

the ſeventh Trumpet, anſwereth the ſcope of the Angel who ſpake of it to *John*. For the appearing of the Angel in that form, and the little book in his hand, and his taking that ſolemn Oath, are all conſolatory to the Church greatly ſuffering under Antichriſt during the ſounding of the ſixth Trumpet; and what can be more comfortable, than to hear that theſe ſufferings of the Church are not long to continue, but the calling of the *Jews*, and coming in of the fulneſs of the *Gentiles*, the ſpreading of the everlaſting Goſpel, and enlarging the kingdom of Chriſt (ſo much narrowed by the power of Turk and Pope under the ſixth Trumpet) and the final confuſion both of Turk, and *man of ſin*, are drawing on, and to be accompliſhed under the ſeventh Trumpet? So that this place in the Revelations of *John*, ſeemeth clearly to lead us to the calling of the *Jews*.

3. (*c*) We find the fixth Angel pouring out his vial upon the great River *Euphrates* whereby the water, thereof is dryed up, that the way of the Kings of the Eaſt may be prepared. Now I humbly conceive, that the *Jews* lie faireſt for the claim of this Title of *the Kings of Eaſt*. For they are called *Kings*, both when their rejection and calling again are (*d*) propheſied of. And they are *Kings of the Eaſt*, as inhabiting eſpecially the Eaſtern parts of the world, and riſing alſo at their calling like the Sun, with great light and glory; as it is written, (*e*) *Ariſe, ſhine, for thy light is come, and*

(*c*) *Rev.* 16. 12.

(*d*) *Iſa.* 24. 21, 22, 23.

(*e*) *Iſa.* 60. 1, 2, 3.

the glory of the Lord is riſen upon thee; for behold, the darkneſs ſhall cover the earth, and groſs darkneſs the people, but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee, and the Gentiles *ſhall come to thy light, and Kings to the brightneſs of thy riſing.* As therefore they ſhall come from the Eaſt, ſo their calling and converſion ſhall greatly inlighten the world, like the riſing Sun which runs his race from East to Weſt; And (f) *as the lightning cometh out of the Eaſt and ſhineth even to the Weſt, ſo ſhall the coming of the Son of man be,* who ſhall come (g) as a thief in the night under the ſixth vial, when he ſhall (h) appear at the ſetting up of his Kingdom with more power and glory in the world.

(f) *Mat.* 24. 27.

(g) *Rev.* 16. 15.
(h) 2 *Tim.* 4 1.

And as upon theſe accounts theſe Kings may be ſaid to be *of the Eaſt*, ſo will their poſſeſſions and inheritances fall to them, eſpecially *in the Eaſtern* parts of the world, when the Turk (who now poſſeſeth them, and who ſhall fall together with the Pope) ſhall be deſtroyed. But what is the preparing of the way of theſe Kings of the Eaſt? It is that which is propheſied of by (i) *Iſaiah*; *Go thorow, go thorow the gates, prepare ye the way of the people, caſt up, caſt up the high way, gather out the ſtones, lift up a ſtandard for the people; Behold, thy ſalvation cometh, behold, his reward is with him, and his work before him. And they ſhall call them the holy people, the redeemed of the Lord; and thou ſhalt be called, ſought out, a City not forſaken.* But how is their way

(i) *Iſa.* 62. 10, 11, 12.

way prepared? By removing all impediments out of the way of their converſion. And what theſe impediments are, we ſhall the better underſtand, by conſidering, 1. Whither the *Jews* ſhall then go. 2. What to do. Whither ſhall they go? *viz.* Weſtward, to joyn with the Churches of the *Gentiles* in the beginning of the ſixth vial, as hearing of the deſtruction of *Rome*, under the fifth. For then will their eyes begin to be opened to ſee Chriſt to be the true *Meſſiah*, when they ſhall ſee the moſt eminent judgment of God in the ruine of the ſeat of the Beaſt. After which the beaſt will ſurvive for a time till the cloſe of the ſixth vial; during which interval, the *Jews* will be ſtirred up to joyn with the Chriſtian *Gentiles*, to effect the final ruine of ſpiritual *Babylon*. To this end, their way muſt be prepared; How? By the drying up of the waters of the great River *Euphrates*, i. e. By diminiſhing and weakning the power of the Turk, who lyeth as the great impediment in this their way. For the waters of this great River, ſignifie the great power of the Turk, and the vaſt multitudes of people under his Dominion; for thus, the numerous hoſt of the King of *Aſſyria* is called,

(*k*) *the waters of the river,* (viz. *Euphrates*) *ſtrong and many.* (*k*) *Iſa.* 8. 7.

And like as when the ſixth Trumpet ſounded, the four angels which were bound in the great River *Euphrates*, were looſed, and the number of the Army of the horſemen was *two hundred thouſand thouſand*, i. e. the power of the Turk was exceeding great: Even ſo, when the ſixth vial (which anſwereth to the ſixth Trumpet) is poured out, we have the contrary effect wrought, *viz.* the dry-

drying up of the waters of *Euphrates*, i. e. the great abatement of the Turkiſh power. God now removeth this hindrance out of the way of the *Kings of the Eaſt*, who at preſent have two great impediments obſtructing their converſion. 1. The Idolatry of *Rome*. 2. The power and proſperity of the Turk, the potent and profeſſed enemy of Chriſtianity. And though the firſt of theſe ſhall be removed in the ruine of *Rome* by the pouring out of the fifth vial upon the ſeat of the Beaſt, yet the ſecond impediment lyeth ſtill in the way, till by the ſixth vial the waters of the great River are made foordable, and dreined ſo low, that the *Jews* may be able to wade thorow them to joyn with the *Gentiles*, to the utter overthrow both of Turk and Pope. How the power of the Turk ſhall be thus leſſened, whether by inteſtine commotions, or by wars from abroad, or by the prevailing of the Goſpel in his Dominions upon the fall of *Rome*, I know not; but it is certain, that the waters of *Euphrates* ſhall be dryed up, and the way of the *Kings of the Eaſt prepared*; beſides which, they muſt be dryed up alſo to make way for the *Jews* to repoſſeſs their own Land. (*l*) For *God will bring again the captivity of his people* Iſrael, *and they ſhall build the waſte Cities, and inhabit them, and they ſhall plant vineyards, and drink the wine thereof; they ſhall alſo plant gardens, and eat the fruit of them; And I will plant them* (ſaith the Lord) *upon their Land, and they ſhall no more be pulled up out of their land which I have given them.* And this preparing the way of theſe Kings, is propheſied of under the expreſſion of *drying up great waters*, as when

(*l*) *Amos* 9. 14, 15.

the

the Lord ſaith, (*m*) *He will utterly deſtroy the tonuge of the Egyptian ſea, and with his mighty wind will he ſhake his hand over the River, and ſmite it in the ſeven ſtreams, and make men to go over dry-ſhod; and there ſhall be an high way for the remnant of his people which ſhall be left from Aſſyria, like as it was to Iſrael in the day that he came up out of the land of Egypt.* When the Lord delivered *Iſrael* out of the Land of *Egypt*, he dryed the Red ſea to prepare their way thorow the Wilderneſs into *Canaan*; And when he delivered them out of *Babylon*, obſerve what is ſaid again; (*n*) *He ſaith to the deep, be dry, and I will dry up the Rivers; that ſaith of* Cyrus, *He is my ſhepherd, and ſhall perform all my pleaſure, even ſaying to* Jeruſalem, *Thou ſhalt be built, and to the Temple, Thy foundation ſhall be laid.* Now to theſe places the Holy Ghoſt alludeth, when it is ſaid, *The ſixth angel poured out his vial upon the great River* Euphrates, *that the way of the Kings of the Eaſt might be prepared.*

(*m*) *Iſa.* 11. 15, 16. with *Iſa.* 51. 10, 11. & 54. 11, 12, 13.

(*n*) *Iſa.* 44. 27, 28.

4ly, There is ſomething yet further in the Book of the Revelations pointing to the converſion of the *Jews.* For it is remarkable, that the *Apocalips* ſpeaketh *Hebrew* three ſeveral times, though only in three words, but ſtill in paſſages very applicable to the *Jews.* 1. It is ſaid of the King of the Locuſts (which is Antichriſt) (*o*) that his name in the *Hebrew* tongue, is *Abaddon*, but in the Greek tongue, his name is *Apollyon.* It is ſaid by ſome of the Book of the Revelations, *That*

(*o*) *Rev.* 9. 11.

every

every word is a myſtery; certainly ſome words therein are ſo more eminently, and among others theſe two, *Abaddon* and *Apollyon*; both ſignifying, *one that is a deſtroyer*, viz. of men, ſuch as is Antichriſt; And his name is here expreſſed both in *Hebrew* and *Greek*. 1. In oppoſition to Jeſus Chriſt, *Jeſus* being an *Hebrew* name, ſignifying *a Saviour*, and *Chriſt* a Greek name, ſignifying *anointed*. 2. To denote, that, as Chriſt is the *Saviour*, ſo Antichriſt is the *deſtroyer*, both of *Jews* and *Gentiles*; for ſo he is by his Idolatry, at which the *Jews* are offended, and with which the *Gentiles* are infected. 3. To ſhew, that as he hath deſtroyed both, ſo he ſhall be deſtroyed by both. (*p*) He is the ſon of perdition, and ſhall go into perdition. (*q*)

(*p*) 2 *Theſ.* 2. 3, 8.
(*q*) *Rev.* 17. 11.

Now, It is conſiderable, that the vials do anſwer to the Trumpets, ſo that what was done under the Trumpets as to the raiſing of Antichriſt, (*r*) is undone by the vials in order to his overthrow. The vials unravel all that ſad work which was wrought by the Beaſt under the Trumpets. And therefore, whereas Antichriſt was viſibly and conſpicuouſly placed upon his throne or ſeat under the fifth Trumpet, the ſame throne or ſeat of his (which is *Rome*) is caſt down under the fifth vial; by the ruine whereof the *Iews* will begin to have their eyes opened, and to underſtand the meaning of *Abaddon*, the *Hebrew* name given him under the fifth Trumpet; And then they will begun to ſtir, and never deſiſt, till (at laſt, under the

(*r*) To this purpoſe, compare *Rev.* 8. 7. —to the end, with *Rev.* 16.

ſixth vial) they joyn with the *Gentiles*, to deſtroy *Abaddon* and *Apollyon*, the deſtroyer both of *Jew* and *Gentile*.

2. We have another *Hebrew* word, and we find it under the ſixth vial, under which we have one of the cleareſt Revelation-proof of the *Jews* converſion. The word is *Armageddon*; about which the apprehenſions of expoſitors are various; but it is taken by very many, and by all that I meet with, for an *Hebrew* word, denoting the name of the place where the Kings of the earth, and of the whole world, ſhall be gathered together to the battel of the great day of God Almighty. And who ſhall put this name upon that place, but the *Jews*, joyning with the *Gentiles* both againſt Turk and Pope? They ſhall have the honour of impoſing it in their own language, after their ancient manner when they had obtained great victories over their enemies, as when they called the name of the place (*s*) *Hormah*, when they deſtroyed the *Canaanites*; and (*t*) *Ebenezer*, and another time (*v*) *Baal-perazim*, when they deſtroyed the *Philiſtines*; and (*w*) *Berachah*, where God deſtroyed the Nations that came up againſt *Jehoſophat*. This, I ſay, is conceived to be the occaſion of the impoſition of this *Hebrew* name, *Armageddon*, upon the place of the deſtruction of theſe enemies of Jeſus Chriſt. Surely the Chriſtian *Gentiles* will not impoſe an *Hebrew* name upon the place, but name it rather by a word of another language, were not the *Jews* (who ſhall have the pre-heminence in

(*s*) *Numb.* 21. 4.
(*t*) 1 *Sam.* 7. 12.
(*v*) 2 *Sam.* 5. 20.
(*w*) 2 *Chron.* 20. 26.

that

that day) in conjunction with the *Gentiles* at the destruction both of Turk and Pope.

3. We have another *Hebrew* word under the same vial, and that is, *Hallelujah*, a word used (†) four times in the *Revelations*, in opposition to the cry of *Alas, Alas*, three times used by the Kings and Merchants (y) lamenting the fall of *Babylon*; so that the heavens ring with *Alasses* on the one side, and with Hallelujahs on the other, at the ruine of the great whore. This then is an *Hebrew* word often used in the *Psalms*, (*) and the first time that it is there mentioned is, in *Ps.* 104. last. *Let the sinners be consumed out of the earth, and let the wicked be no more; Bless thou the Lord, O my soul; Hallelujah.* i. e. *Praise ye Jah*, or, *Praise ye the Lord.* The words are a prayer, yet a propheſie is implyed in them, *viz.* that sinners shall, at last, be consumed out of the earth, and that will be when their ring-leader, *the man of sin* is consumed with the breath of Christ's mouth, (z) and, ὁ ἄνομος, that wicked, or lawless one, is destroyed with the brightness of his coming. And the first and last time that this word is used in the New Testament is, *Rev.* 19. 1. 3, 4, 6. Now we find the Churches of the *Gentiles* often praising God in the (a) *Revelations*. But we find not *Hallelujah*, till

(†) *Rev.* 19. 1, 3, 4, 6.

(y) *Rev.* 18. 10, 16. 19.

(*) Mr. *Ainsworth* on *Ps.* 104. *last.*

(z) 2 *Thes.* 2. 3. with 8.

(a) *Rev.* 4. 10, 11. & 5. 9, 10. & 7. 10. &. 11. 17. &

till we come to the ſixth vial, whereof the 19th. Chapter of the *Revelations* is the expoſition. For now the *Jews* are called, and the Lord God omnipotent reigneth, not in the ordinary way of his Soveraignty, ſo as he did always, but now (*b*) he hath taken to himſelf his great power and reigneth; which great power he ſeemed before to have laid aſide, now re-aſſuming it, and making it manifeſt by two moſt eminent evidences obvious to the eyes of all men, *viz.* the deſtruction of the great whore, and the converſion of his ancient people the *Jews*. For now is fulfilled what was propheſied, (*c*) *I will make her that halted a remnant, and her that was caſt off a ſtrong Nation; and the Lord ſhall reign over them in Mount* Sion *from henceforth even for ever*. And Jeſus Chriſt is now ready to appear to his ancients, and to accompliſh what He himſelf did fore-tell them, (*d*) *Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord*. This will be a time of great joy both to *Gentile* and *Iew*, when God ſhall be praiſed and glorified over and over in *Hebrew*. As for the *Gentiles*, they would not thus exult in the redoubled praiſes of God and the Lamb; and that too in a language proper to the *Iews*, if the ſeed of *Abraham* ſhould not be among them: As Chriſt's kingdom would ſeem to want enlargement, ſo the *Gentiles* complete matter of praiſe and joy, without this glo-

14. 3. & 15. 3, 4. & 16. 5, 7.

(*b*) *Rev.* 11. 17.

(*c*) *Mic.* 4. 7. *Zeph.* 3. 19, 20.

(*d*) *Matth.* 23. 39.

glorious acceſſion of the Kings of the earth into the kingdom of Jeſus Chriſt; whereas now there is abundant cauſe to ſing and triumph, and that too again and again, in *Hebrew*, when the Princes of the people ſhall be gathered together, even the people of the God of *Abraham*.

But I ſhall not detain you any longer from reading the complete Diſcourſe of *Iſrael's Salvation*, which to me, in the peruſal, hath yielded both delight and profit. I will not ſay much more, only I ſubſcribe to the judgment of that pious, learned and judicious ſervant of Chriſt, who hath alſo prefixed his Epiſtle to this Treatiſe, a Book written in a plain and clear ſtile, only richly trimmed in the border. I have no more to add; but my longings for the accompliſhment of the great things of theſe laſt days, and to ſay, O that the ſalvation of *Iſrael* were come out of *Sion*! When the Lord bringeth back the Captivity of his people, *Iacob* ſhall rejoyce, and *Iſrael* ſhall be glad.

Yours to ſerve you in Chriſt,

W. H.

THE

The Authors PREFACE
To the READER.

THat there ſhall be a General converſion of the Tribes of Iſrael, is a truth which in ſome meaſure hath been known, and believed in all ages of the Church of God, ſince the Apoſtles days. For proof whereof it might eaſily be ſhewed that the (a) Ancients (Fathers as they are called) did many of them ſo believe. Yea even in the dark times of Popery, ſundry (b) of the Schoolmen did aſſert this truth. And ſince the glorious light of the everlaſting Goſpel hath (according to the Scriptures) broke forth to the conſuming of the man of ſin, this amongſt many other precious and holy truths, hath been abundantly born witneſs unto by the chief (c) Reformers of Religion in this and the laſt Century. Nor is it ſo much doubted of at this day, as heretofore t hath been. But there is another thing aſſerted in the ſubſequent Diſcourſe which ſeemeth a Paradox unto not a few, that is to ſay, the notion of the Chiliad.

(a) Sic inter Græcos, Origines, Chryſoſtomus, Theophylactus, Oecumenius, Gennadius, Dionyſius, Clemens Alex. Ac inter Latinos, Ambrotius, Primaſius, Hilarius, Bernardus, Haymo, &c.

(b) Beda, Aquinas, Anſelmus, Carthuſianus, Cajetanus, &c.

(c) Sic P. Martyr, Beza, Junius, Gualter, Piſcator, Drnæus, Polanus, Pareus, Mornæus, Lud. Capellus, Perkinſus, cum multis aliis quos vide citatos apud Voet. in Diſp. de Generali converſione Judæor. p. 127, 128.

Now I muſt confeſs there are many things that ſtick and ſway with me, ſo as to cauſe me to be very ſlow in condemning ſimple Chiliaſm as erroneous. One thing is,

that I find it passed for current and unquestionable truth in the very next age to the Apostles. However now there are that dare affirm, that the notion of the Chiliad is Heretical, yet in the Primitive times, we read of (†) none but Hereticks that questioned the truth of it. Justin Martyr, who flourished An. 150. saith that he did (d) firmly believe the Instauration of Jerusalem, and the thousand years according to the Doctrine of the holy Prophets and Apostles; and moreover he saith, that no throughly Orthodoxal Christian ever doubted of it, only some Pseudo-Christians, that dis-believed the Resurrection, denyed the Chiliad also. Now (as Mr. Mede observeth) this is such a Testimony of Antiquity as is absolute, the like cannot be given again unto any extra-fundamental point of Religion. And Irenæus, who was contemporary with Justin Martyr, hath (e) asserted the Chiliad. Let it be considered, that Irenæus was the Scholar of Polycarp, which Polycarp was the Auditor of John the Apostle, and (as (f) writers affirm) saw Christ in the flesh. Surely the blessed Disciple of such a Teacher would hardly have entertained such a notion, if there had been that Heterodoxy in it, which

(†) *Quidam ex his qui putantur recte credidisse supergrediuntur* ordinem *Promotionis Justorum, sed habent* hæreticos *conceptus.* Qui universam *reprobant* Resurrectionem, *quod mirum est si* nec ordinem *Resurrectionis sciunt.* Iren. *Adverſ. Hæreſ. l. 5. P. Penult. & ult. lege etiam.* Justin Martyr *Dial. Cum Tryphone Judæo.*

(d) ἔστινες εἰσὶν ὀρθογνώμονες κατὰ πάντα χριστιανοὶ, &c. *Justin Martyr, ib.*

(e) *Iren. Contra Hæreſ. l. 5. c. 22.*

(f) *Lege Polycarpi vitam.*

which ſome imagine. Likewiſe (g) Tertullian, (h) Origen, (i) Cyprian, (k) Lactantius, who lived in the ſecond or third Century. I might add (l) Nepos, Coracion, Apollinarius, were all of them ſufficiently (and if the reports of adverſaries may be credited more than ſo) Chiliaſtical. Neither do I altogether ſlight the Teſtimony of Papias, who ſaith, he received the notion of the Chiliad from the mouth of the Apoſtle John. I know, but matter not, Euſebius (m) his cenſure of Papias, any more than I would regard it, if I ſhould hear one ſay of Euſebius (and indeed ſome (n) judicious and learned men ſay little leſs) that he had σμικρὸν τὸν νῶν. I do likewiſe think, that Irenæus his teſtimony concerning Papias, that that John, who taught him the Doctrine of the Chiliad, was indeed the Apoſtle John, is rather to be credited than Euſebius (a man that laboured to make the world believe, that the Apocalyps is not of divine Apoſtolical Authority) hisſtory, who ſaith, it was another John, a private Presbyter only, which Senior John is by Jerome [ege eum de Scrip. Eccleſ. in verbo Johannis, & in ver- Papias] eſteemed the Author of the ſecond and third Epiſtles of John. Be it ſo, that the Author of thoſe Epiſtles was the ſame John who taught Papias the Doctrine of the Chiliad. Moreover it is of weight with me, that however

(g) Contra Marcion. l. 1. c. 24. l. 3. c. 34. l. 4. c. 29. & de Reſurrectione carnis, c. 25.

(h) Homil. 13. in Jerem. & contra Celſum l. 3.

(i) Lege Cyprian. in lib. de exhorta. Martyr. in Præfat. & c. 11.

(k) De Divino Præmio l. 7. c. 24, 26.

(l) Vide Euſeb. l. 3, c. 33. & 7. c. 19. & Hieron. de Script. Eccleſiaſt.

(m) Vide Euſeb. ubi ſupra.

(n) Beza in Prolegom. ad Apocal.

ever many, yea, most of our Reforming Worthies have been against the Chiliad; yet some that have been inferiour to none amongst our modern Classical Authors, have esteemed Chiliasm to be no errour (much less heresie) but a Scripture truth. Alstedius is one, whose great learning and piety is known and acknowledged amongst all impartial Judges, yet he (o) hath elaborately asserted the Chiliad. Piscator in Dr. (p) Twiss his judgment was a incomparable Divine, yet he was for a literal Interpretation of the Apocalyptical Chiliad. And (q) Alstedius testifyeth not long before his death wrote more fully upon this argument. And if we consider our English Worthies not a few do present themselves, even stars of the first magnitude, to bear witness unto this truth. Such as are now living I need not insist upon, otherwise I might mention those Reverend men of God. Dr. (r) Goodwin, Mr. (s) Davenport, Mr. (t) Greenhill, as asserters of the substance of the Chiliastical notion. But amongst them that are at resting from their labours, and reward of their works, these is Mr. (u) Mede, Dr. Twiss, Mr. (x) Burroughs, Mr. (y) Burt

(o) In Diatrib. de Mille Annis Apocal.

(p) Piscator insignis Theologus, de cujus eruditione quam sublimiter sentiam paucis explicare non possum: vix inter Scholasticos parem, certe superiorem, agnoscere non possum. Twiss. contra Armin de Prædest. l. 1. part. 1. Digr. 2. s. 4. c. 4 & de electione l. 1. part. 2. Sect. 25. Digr. 8.

(q) In Libro supra citato. p. 229.

(r) See his Sermons of the world to come, on Eph. 1. 21, 22. Printed Anno 1650.

(s) In his Sermon upon Mat. 24. 30. in M. S. S.

(t) Upon Ezekiel c. 37. v. 24. p. 478.

(u) Lege eum in comment. Apoc. ad finem, & alibi passim.

(not to mention others) all of them great and famous propugners of the truth in their Generations, and theſe held the Chiliad.

(w) See his Letters to Mr. *Mede*, Printed with Mr. *Medes* Works.

(x) See his Glimpſe of *Sions* Glory: And upon *Hoſ.* 1. 11. & ch. 2. v. 18. & on ch. 8. v. 5. p. 527

(y) See his Annotations to the Tranſlation of *Alſteds Diatribe.*

Surely then methinks men ſhould take heed how they judge thoſe things to be dreams and phanſies, which the moſt holy and eminent of the ſervants of God, that have had the greateſt intimacy of Communion with him, & the largeſt diſcoveries of his ſecret and bleſſed Counſels, have eſteemed as great and heavenly myſteries. It was a candid and ingenuous expreſſion of Hieroms *(however he were otherwiſe a bitter enemy to the* Millenary *opinion) that (z)* although *he could not wholly approve of it,* "yet he durſt not condemn "it, becauſe many Martyrs "and famous Doctors in "the Church had ſo "taught

(z) *Licet non ſequamur, tamen damnare non poſſumus; quia multi virorum Eccleſiaſticorum & Martyrum iſta dixerunt. Hieron. in Jerem.* 19. *ver.* 10.

If any ſhould ſay, but our Divines have (ſome of them) termed Chiliaſm *(a) Hereſie; It might be anſwered, That all is not Hereſie, which good and learned men have ſo accounted. Witneſs (b)* Auſtin's *putting* Aerius *in the Catalogue of Hereticks, becauſe he oppoſed Prelacy, and ſtated* faſts and feſtivals, *and praying for the dead,* &c. *But the ſpecial reaſon*

(a) *Vide Whitak. de Pontif. Rom.* p. 330. & *Rainold. de lib. Apocr. Lect.* 131. & *Aſted Cronol. in Judice in verbo* Chiliaſtæ & Millenarii.

(b) *Aug. de Hæreſ. c.* 53. *Confer etiam Epiphan. Contra Aerian. Hæreſ.* 75. *Videſis Arnobium, Adverſ. Gentes l.* 4. *Sub finem libri.*

why learned and judicious men have looked upon the notion of the Chiliad, *as Heretical, is, because some that were for that opinion, maintained that the Saints after their resurrection should again live a sensual life, in the enjoyment of carnal pleasures. And truly such Doctrine as that let it be branded with the name of Heresie, and rejected with all abhorrency. Nevertheless to maintain that there will be heavenly and spiritual joys amongst the Saints upon earth during the great day, even* Austin *will acknowledge to be a* (c) tolerable opinion, *and that he had once an apprehension not much differing from that.*

(c) *De Civit. Dei. l.* 20 *c.* 7.

Again it swayeth something with me when I consider that the Chiliad *was not* denyed *until Antichrist began to reign, and other opinions far worse than that came in the room of it. And it sticketh more with me, that the first opposers of* Chiliasm *were faign to deny the divine Apostolical Authority* (d) *of the* Apocalyps, *and of the* (†) *second Epistle of* Peter. *In those days they acknowledged that indeed the Author of the Book of the* Revelation *was a Chiliast, and so was the writer of the second Epistle of* Peter, *but therefore they said (that so they might be sure to avoid Chiliasm) that neither that Epistle of* Peter, *nor the* Apocalyps, *were Canonical Scripture. These were desperate shifts. And it is not nothing with me, that those learned Worthies who wholly deny the* Millenary notion, *charge them with a tincture of* (e) Chiliasm, *who maintain that the* Jews *shall be re-*

(d) *Sic Dionysius Alex. apud Euseb. Hist. Eccles. l.* 7. *c.* 20. *Edit. Lat.*

(†) *Lege Euseb. ibid. lib.* 3. *cap.* 3.

(e) *Non satis longe (inquit Cl. Voetius in Disp. de Regno Millenario p.* 1259, 1260) *recedunt a Chiliasmo qui Ju-*

pos-

poſſeſſed of the Land of their Fathers, and that they ſhall have an external temporal glory and happineſs above other people; or, that there will a time come when the Churches ſhall for a thouſand years be freed from perſecution. Now all theſe notions paſs for current amongſt us. And therefore if indeed it be ſo that they ſavour of Chiliaſm, let thoſe that believe them judge of what nature the notion of the Chiliad is, that they who oppoſe it find a neceſſity to deny thoſe other with us received notions.

deorum Converſorum habitationi corporali & peculiaria ſeparatæ eorum Politiæ tum Eccleſiaſticæ tum civili. Vide Brightmannum, Finxam, Pannonium de circulo operum & judiciorum Dei. Franciſcus, Lambertus Chiliaſmi laciniam ſibi ſervare videtur dum ſpondet ſtatum Eccleſiæ ſine ſectis, falſis Prophetis, &c. Hæc Vocatius. *Selneccerus* (*apud Prideux. orat*) p. 120. *habet eos pro* Fanaticis *qui Judeorum converſionem fore credunt, &c.*

But above all, that which preſſeth me ſo, as that I cannot gainſay (taking it in a ſober and ſpiritual ſence) the Chiliaſtical opinion, is, That I take theſe four things for Principles, and no way doubt but that they are Demonſtrable.

"1. That the thouſand Apocalyptical years are not "paſt, but future. If I were of that opinion, which indeed not a few learned men are of, that that time began either at the (†) birth or (f) paſſion of Chriſt, or at the (g) deſtruction of the Jewiſh ſtate, or at (h) Conſtantines enthronization, I ſhould then be far from believing as now I do: But let me ſay, that the Arguments alleadged for thoſe Interpretations, are eaſily

(†) *Sic Arctius, Bilney, Wickleff, Walt. Brute, Chytræus, Benno, Cardinalis, &c.*

(f) *Sic Viegas, Peverius, Auguſtinus, Primaſius, Beda, Andreas.*

(g) *Sic Junius, Pareus, Dent, Broughton, Bibliander, Uſſerius.*

(h) *Sic Brightmannus, Majerus, Forbeſius, Alcaſar, Caſtiglius, Willetus, Gerhardus, Guild, & Cartwright in Col.* 1. 16.

fily answered, and the contrary proved irrefragably (& quid ego judico) yea, and that I do not think it possible to make any complete (that I say not with Mr. Mede any tolerable) work of it in expounding the Apocalyps, except this be taken pro confesso, that the Chiliad is yet future.

"2. I do likewise take it for a Principle, that the coming of Christ to raise the dead, and to judge the earth, will be within much less than this thousand years.

"3. I suppose, that received Principle among Divines will hold good, that the conversion of the Jews will not be till this present state of the world is (†) near unto its end. I say not until the morning of the resurrection be almost ready to dawn.

"4. The Scripture is to me exceeding clear, that, after the Jews conversion, there will be a glorious day for the elect upon earth, and that this day shall be of very long continuance.

(†) Lege Bedam in libr. de ætatibus Mundi. Estium ad dist. 47. l. 4. sent. Jos. Acostam de Temp. Noviss. l. 3. c. 11. Stellam in Luc. 21. 24. Ac inter nostros, Zanchium de fine sæculi, Perkins in symbol. Apost. ubi de ultimo Judicio, &c. Vossium in Thes. Theol. & Hist. p. 221. vide etiam Hadnanum Finum in Flagello Judæor.

There is not time here to expatiate upon these Axioms, otherwise I could urge a multitude of things to prove them. And if they be, (or if the two first of them be) granted, Chiliasm followeth clearly and undeniably.

Thus have I given a summary account of what hath perswaded me to own that which is in the worlds account an incredible Paradox. Eusebius calleth it παραδοξον, and ἄγροικον, but I trust, though the notion of the Chiliad (in the sence I accept it) be παραδοξον yet that it is not ἄγροικον.

The truth is, I was exceeding backward to entertain such

ſuch a notion, and did long oppoſe it, as conceiving it might be at beſt an innocent errour of ſome that wiſhed well to the kingdom of Chriſt: But bleſſed be the Lord God who gave me an heart at that very time to ſearch (according to my poor meaſure) the Scriptures and other Books which might be helpful in this caſe, both ſuch as argued for, and ſuch as argued againſt the Chiliad; and to look up to him that is in heaven and heareth on earth, that I might ſee and embrace the truth, and only the truth. And methinks, I would deſire no more, if I could but perſwade all ſerious and gracious men to go that way to work in this matter. But (alas) it is the great infirmity of many good men, that if any thing (though of never ſo circumſtantial a nature, for as for fundamentals, let no one dare to queſtion there) be voiced for an errour they fall upon it in great zeal without ever looking up to heaven, that if what they oppoſe be truth, they might be convinced of it, as well as if it be otherwiſe that they might be ſtrengthned in bearing witneſs againſt errour, and hence the Lord never lets them ſee their miſtakes. But as a learned and worthy Divine, (i) ſaith concerning Independency (ſo called) for a man to ſearch the Scriptures, and other writings impartially, and to look up to him that is the fountain of light and truth for his ſpirit to guide into all truth, &c. is a courſe that he would wiſh all men to beware of that would not be made Independents. So ſay I concerning that, and add withal, That it is a courſe I would have all men beware of that would not become ſober Chiliaſts.

(i) Dr. Owen in Review of Schiſm againſt Cawdry p. 36.

All this notwithſtanding, I am not of their judgment who uſually paſs under the notion of Millenaries. For I do not think that there are any more than two perſonal comings or Reſidencies of Chriſt upon the earth, ſpoken of in the

the Scripture. Nor do I believe that Christ will reign personally upon the earth a thousand years before the day of judgment. Only I conceive, that the great and last day *so much celebrated by the Prophets and Apostles, will begin at the final destruction of Antichrist, even then when* the thousand Apocalyptical years *shall begin.*

Neither let any one be offended with the seeming Novelism *which is in these notions. That hath been an old Artifice, whereby the enemy of truth hath kept the world from embracing of it. Who knoweth not that the Heathen* (l) *pleaded Antiquity against Christians, and therefore would not receive the Gospel. And* Papists *are wont to charge* Reformers *with* Novelism. *And I do believe, that that is the reason why the spirit termeth the Gospel,* Rev. 14. 6. the everlasting Gospel, *even on purpose to contradict and confute that popish slander which accuseth the* Reformation *with* Novelism. *What though these truths have lain obscured a great while, during the dark reign of Antichrist? yet God hath his time to bring his truth to light, and he is not wont to do it all at once, nor all in one age, but by degrees. Certainly new discoveries of old truths ought not to be branded with the odious name of* Novel opinions. *But enough was said before to wipe off the dirt of such a calumny, when we shewed, that the* Primitive *and* purest *age of the Church believed the* Chiliad, *however now, amongst some, it is deemed a new and strange Doctrine.*

If any should further object that in some places in this Discourse *there is too much weight laid upon* Rabbinical ob-

(l) *V. Lactant. de Origine erroris l. 2. c. 7, 8. Chrysost. Hom. 7 in 2 Cor. & in Orat. 2. Contr. Judæos & Camerarium in Catal. Cæsarum in Theodosio. Ac revera hanc objectionem plane Ethnicam,* Clemens, Justinus, Origines, Tertullianus, Ambrosius, Augustinus, *abunde in suis Scriptis refutarunt.*

obſervations, &c. *To that I would ſay; far be from us to give heed unto* Jewiſh Fables; *And ſince the* Jews (†) *ceaſed to be the Church of God, and ſo have been forſaken of his Spirit, their writing (eſpecially where they ſpeak of Chriſt) are of far leſs worth than before that; yet I add, that there is a multitude of places in the New Teſtament (and in the old too) which no one can clearly underſtand, except he be acquainted with the* notions, cuſtoms, phraſes, &c. *which were formerly in uſe amongſt the* Iews. *Many terms are found in the New Teſtament, which are not in the old, but are in the Jewiſh writings being in uſe amongſt the Jewiſh Doctors whilſt there was a Jewiſh Church, and from them (being conſonant to the mind and meaning of the ſpirit) borrowed by the Apoſtles. So are the terms of* Paradiſe, *the (eſſential)* word of God, *the* kingdom of Heaven, the kindgom of God, the ſecond death, the day of judgment, the world to come, &c. *And therefore theſe things cannot be clearly underſtood, except recourſe be had unto thoſe writings, to ſee what they meant by them. Why ſhould we for the ſake of the tares, reject the wheat alſo? of Jewiſh Interpreters it hath been obſerved (as is alſo ſaid of* Origen, *ubi bene nemo melius, ubi male nemo peius) that as* when *they do ill, they are the worſt, ſo when they do well, they* are the beſt expoſitors. *In a word, we may find in ſome humane Scripts of the* Iews, *not only the ſame* phraſes, proverbs, parabolical notions, and expreſſions, *but alſo the very ſame arguments made uſe of, for the very ſame end, which is to be ſeen in the bleſſed Scriptures of the New Teſtament. Therefore*

(†) *Lege Owen de Nat. & Studio Theol. Hiſt. Quod aliqui de veteribus in Eccleſia Chriſtiana doctoribus affirmarunt idem de Judais dici poteſt Scriptoribus.* Quo Seniores eo ſaniores, quo juniores eo jejuniores. *Conſule Scripta* Pagii *aliorumq; hac de re dicentium.*

ſure-

ſurely a good and profitable uſe is to be made of thoſe writings, and ſolid Criticiſms *may be gathered from them. They that are acquainted with the learned works of* Druſius, Amama, Buxtorf, Iac. Capellus, *with his learned Brother* Lud. Capellus, Lud de Dieu, Mede, Ainſworth, Hottinger, Heinſius, (†) Chr. Cartwright, *&c. know full well the truth of this; let not any unlearned judge raſhly, underſtanding neither what they ſay, nor whereof they affirm. If theſe things ſatisfie not, I know no other way, but we muſt be content to be called* Iudaizers: *Nor is that reproach, ſince* Ægidius Hunnius, (*the Lutheran*) *hath written a book* de Calvino Iudaizante, *much to be accounted of.*

(†) *Vide ſi libet ejus Præfat. ad Annot. in Geneſ. ubi Pontificios, qui dicunt Proteſtantes nimium Rabbinorum ſcriptis indulgere, refutavit. Legs etiam Authores quos citat ante Annot. in Exod.*

But I would not detain the Reader too long in the porch. Only remember, that this Diſcourſe *is the ſubſtance of ſeveral* Lecture-Sermons *preached in the ordinary courſe of my Miniſtry to a plain Auditory, and therefore not Elegancy of phraſes, or* wiſdom of words (*I thank Chriſt I have learned to ſlight ſuch vanities in the ſacred and awful things of God.*) *But* (*as far as the nature of the ſubject will permit*) *Truths plainly delivered, are to be expected; and that* (*in ſome poor meaſure*) *I truſt the Reader will find.*

However, it is a ſatisfying thought unto me, when I conſider, that, as it is true, if what is here aſſerted be found ſtubble when the day of fire cometh, I ſhall have no reward for all my pains, ſtudies, and poor indeavours in ſeeking to underſtand, and to evince theſe things unto others; ſo on the other hand, if what I have affirmed or propounded, (*for in ſome things which are more diſputable,* nihil affirmo, ſed propono) be built upon the golden foundation,

tion, *then in* that day (*which the Lord haſten*) *when every man ſhall receive according to his works, it will not repent me of what I have publickly taught or written, nor will they that have diſ-believed and oppoſed theſe Truths, then at all rejoyce in what they have in that reſpect done.*

Now the Lord fit us for what ever the birth may be which his divine and holy providence is travelling with at this day. Surely there is ſome great thing upon the wheel, and it ſeemeth as if it might be ſaid, the captive exile haſtneth; *Do not the ſigns of the times begin to ſhew their faces very apparently? Do not the waves of the Nations begin to ſtir? Do not the flouds lift up their voice?* The Lord hath been opening his armoury, and bringing forth the weapons of his Indignation; a ſound of Battel is in the Land, and of great deſtruction. Behold, they whoſe judgments it was not to drink of the Cup, have aſſuredly drunken, and art thou he (*O Roman Antichriſt, thou with thy upholders and followers!*) that ſhalt altogether go unpuniſhed? thou ſhalt not go unpuniſhed, but thou ſhalt ſurely drink of it. The Lord, the Lord of Hoſts ſhall lop the bow with terrour, and the high ones of ſtature ſhall be hewen down, and the haughty ſhall be humbled. The Stars of Heaven, and the Conſtellations thereof ſhall not give their light. *And although it may be, we may die in the ſtorm, yet the Generations to come are like to ſee* dayes of glory. *Let us then give him,* that turneth the ſhaddow of death into the Morning, no reſt, till he make *Jeruſalem* a praiſe in the Earth: For *Sions* ſake, and for *Jeruſalems* ſake, let us not hold our peace, till the Righteouſneſs thereof go forth as bright-

brightneſs, and the ſalvation thereof as a Lamp that burneth, that ſhe may be a Crown of Glory, and a Royal Diadem in the hand of the Lord.

From my Study in Boſton *N. E.*
4^m. 21. 1667.

J. M.

THE

THE MYSTERY OF Israel's Salvation, EXPLAINED and APPLYED:

OR,

A DISCOURSE

Concerning the General Conversion of the

ISRAELITISH NATION.

Wherein is Shewed,

1. *That the Twelve Tribes shall be saved.*
2. *When this is to be expected.*
3. *Why this must be.*
4. *What kind of Salvation the Tribes of* Israel *shall partake of* (viz.) A Glorious, Wonderful, Spiritual, Temporal *Salvation.*

Being the Substance of several SERMONS Preached

By INCREASE MATHER, *M. A.*
Teacher of a Church in *Boston* in *New England.*

Hear the word of the Lord O ye Nations, and declare it in the Isles afar off, and say, he that scattered Israel *will gather him, and keep him as a shepherd doth his flock,* Jer. 31 10.

And then shall appear the sign of the Son of Man, and then shall all the Tribes (τῆς γῆς) of the Land *mourn, and they shall see the Son of Man coming in the clouds of heaven with Power and great Glory,* Matth. 24. 30.

In the days of the voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets, Rev. 10. 7.

London, Printed for *John Allen* in *Wentworth-street,* near *Bell-Lane,* 1669.

THE MYSTERY OF *Israel's* Salvation opened.

ROM. 11. 26.

All Israel *shall be saved.*

ONE of those great and glorious things which the world, especially, the people of God in the world, are in expectation of at this day, is, *The general conversion of the* Israelitish *Nation.* Now having a desire, whilst the hand of Christ shall continue me amongst you, to fulfil the Ministry which I have received in the Lord; I have therefore purposed with my self (by the help of the Spirit of Grace and Truth) to treat upon this subject: And so much the rather, by how much I perceive by the Word and Works of God, that the day is approaching wherein this great *My-*

ſtery of God ſhall receive its accompliſhment. And in order unto the *diſcourſing* upon this matter, the words which have been read unto you are pitched upon. For I know not any Scripture containing a more pregnant and illuſtrious teſtimony and demonſtration of the *Iſraelites* future vocation, than this which we have before us; it being a main ſcope of the Apoſtle in this Chapter, to make known this Myſtery unto the *Gentiles*. And this the Apoſtle doth elaborately prove, by many Arguments, both before, and in, and after this verſe. We ſhall not ſtay upon any large (a) *Analyſis* of the words. The ſeveral Arguments inſiſted upon, may be mentioned under the Reaſons of the Doctrine (if the Lord will) hereafter to be ſpoken unto: It may now ſuffice to take notice, that in this *verſe* there are three things contained; 1. A prediction, *All Iſrael ſhall be ſaved*. 2. The time when this prediction ſhall be fulfilled. *And ſo*, i. e. (b) *and then*; which words bear reference unto the words immediately preceding in the former verſe; ſo that the ſence may be, *When once* the fulneſs of the *Gentiles* is come in, then ſhall *all* Iſrael *be ſaved*. There is indeed a fulneſs of the *Gentiles* which ſhall be after the converſion of the *Jews*, *Pſal.* 98. 3, 4. In bringing in which fulneſs, the ſaved Tribes of *Iſrael*, ſhall be very inſtrumental, *Iſa.* 66. 19. But there is alſo a fulneſs of the *Gentiles*,

(a) *Totius capitis Analyſia lege apud* Willet *de vocatione Judæorum*, Cap. 3.

(b) *Et ſic, pro, & tunc* οὕτω *pro* τότε. Pareus *in loc. Conſule verſionem Syriacam & Æthiopicam in* Bibl. Polyglott.

tiles, which ſhall(*)precede the *Jews* converſion, and upon which it ſhall follow immediately, *Luk.* 21. 24. 3. We have the proof of this prediction, and the Argument from which the Apoſtle proveth his prediction of *Iſrael's* ſalvation, is from divine teſtimony, (as ſaith he) *it is written*; *q. d.* If it be written in the word of God, that a deliverer ſhall turn away ungodlineſs from *Jacob*, then it muſt needs be true, that *all Iſrael ſhall be ſaved*; but it is ſo written, therefore this prediction is a moſt undoubted verity.

(*) *Videſis quæ habet* Heurnius *in Legat. Evang. ad Indos*, cap. 4.

The words of the Text fall under the firſt of theſe particulars, *viz.* The *prediction it ſelf*. And for the opening and clearing of the words, three things may be enquired into; 1. Who are meant by *Iſrael*. 2. What by all *Iſrael*. 3. What by being ſaved. Q. 1. *Who are here meant by Iſrael*: Anſ. 1. *Iſrael* "many times in the Scripture is put for thoſe "ten Tribes which revolted from the houſe of "*David* unto *Jeroboam* in the dayes of *Rehoboam*. The ten Tribes are often called *Samaria*, the denomination being from the *Metropolis*, *Iſa.* 7. 9. And *Ephraim*, becauſe the firſt King over the ten Tribes was an *Ephraimite*, 1 *Kings* 11. 26. But moſtly they are called by the name of *Iſrael*, the denomination being from the major part: For the ten Tribes were the greater part of *Iſraels* poſterity, and therefore after the ten Tribes became a diſtinct kingdom, he that was King of them is ſtiled, *The King of Iſrael*, as the King over the two remaining Tribes is ſtiled *King of Judah*.

"2. *Iſrael* is ſometimes put for thoſe that did

" remain of *Jacob's* posterity, after that the ten " Tribes were by the *Assyrians* carryed into perpe- " tual captivity. The very same persons which are sometimes called *Jews*, are at other times called *Israelites*, *Mat.* 10. 5, 6. "Go not into the way of " the *Gentiles*, nor into any City of the *Samaritans*, " but unto the lost Sheep of the house of *Israel*. Now, *the house of Israel* there, doth note those that were the posterity, not so much of the *Assyrian*, as of the *Babylonian* captivity. And, *Act.* 2. They which are called *men of Judea*, verse 14. are called *men of Israel*, verse 22. So *Rom.* 9. they who are called *Jews*, verse 24. are called *Israel*, verse 31. Hence *Paul*, that was a *Jew* of the Tribe of *Benjamin*, is also said to be an *Israelite*, *Rom.* 11. 1. 2 *Cor.* 11. 22. *Phil.* 3. 5. Consider also, *Luk.* 1. 16. And the reason why the *Jews* are called *Israelites* is: 1. Because that is the more ancient and honourable name. *Israel* is a name of power and principality; 2. Because there were many particular persons belonging to the ten Tribes who lived in the Land of *Judea*. See 2 *Chron.* 10, 17. & 11. 3. When *Jeroboam* advanced his superstitious worship, there were many out of all the ten Tribes who joyned themselves with those that were looked upon as *Jews*, in contradistinction to *Israelites*, 2 *Chron.* 11. 13, 14, 16. And afterwards, in *Asa* his time, there was an abundance of *Israelites* that fell from *Jeroboam* to the house of *David*, Chap. 15. verse 9. And after that in *Hezekiahs* time, there were more *Israelites* that joyned themselves unto the house of *Judah*, upon a godly letter which *Hezekiah* wrote to them to that purpose, Chap. 30. verse 6, 10, 11. And after all this, even when the seventy years of the *Babylonian* capti-

captivity were expired, many of the ten Tribes (and more might have done it had they not wanted gracious hearts) returned with the *Jews* unto the Land of *Canaan*. Conſider 2 *Chron.* 36. 23. with *Ezra* 2. 70. Now the poſterity of thoſe *Iſraelites* who returned out of *Babylon* to *Judea*, are (as ſome learned conclude) *the* (τὸ δωδεκάφυλον) *twelve Tribes* ſpoken of in the New Teſtament, *Act.* 26. 7. *Jam.* 1. 1. For they did conſiſt not only of the Tribes of *Judah* and *Benjamin*, but there were many Families of other Tribes amongſt them, whence they might come to bear the name of twelve Tribes. See *Luke* 2. 36. Wherefore. 3. *Iſrael* is often uſed "in Scripture as ſignificant of both theſe, both the "ten Tribes, and the two Tribes conjoyned, *Pſal.* "114. 1. *Hoſ.* 11. 1. And thus we may underſtand *Iſrael* here in my Text. Though the two Tribes be principally intended, yet I would not interpret the words excluſively, as to the other ten Tribes, partly becauſe it is a good rule in interpreting the Scripture, to *give it the largeſt ſence the words will bear*, and partly becauſe the ten Tribes ſhall be ſaved at laſt as well as the two Tribes.

Q. 2. *What is meant by all Iſrael?* *Anſw.* There are divers interpretations which have been given (c) thereof. For, 1. Some "think, that by all *Iſrael* "is meant ſome Few of *all Iſrael*. But that cannot be the meaning of the words, for the note of univerſality, *All Iſrael*, will not bear ſuch a *particular* reſtrained interpretation. That ſheweth the Propoſition to be an *univerſal*, and not a particular *Axiom*. Surely, the Scripture is not wont to uſe

(c) *Lege* Voet. *diſp. de generali converſione Judæorum*, p. 126, 127.

ſuch *Akurologies*, harſh improprieties of ſpeech, as to ſay *all*, when not all but a *few* only are intended. Beſides, *the Apoſtle oppoſeth* that *ſalvation of all Iſrael*, which he predicts as future in the words of my Text, unto *the ſalvation of a remnant*, which at that preſent time when he wrote this Epiſtle to the *Romans* was accompliſhed, *v.* 5. "2. Others think, that "by all (*) *Iſrael*, is "meant all the *elect of God*. But though it be a truth, that all the elect of God ſhall be ſaved, no link of that golden chain of ſalvation which beginneth in election, and endeth in eternal glory, can ever be broken, *Rom.* 8. 29, 30. And although it be likewiſe true, that *Iſrael* is ſometimes uſed in Scripture for *the elect of God*, Gal. 6. 16. So *Rev.* 7. 4. All the elect of God, during the reign of Antichriſt, are there called *the ſealed ones of the tribes of Iſrael*; yet that is not the true meaning of all *Iſrael* in my Text, for the Apoſtle in this Chapter diſcourſeth of natural *Iſrael*. We muſt know there is a double *Iſrael* ſpoken of in the Scripture; 1. There is ſpiritual *Iſrael*, *h. e.*—ſuch as in reſpect of faith and Religion, are the Lord's peculiar ones, *Pſal.* 73. 1. *Joh.* 1. 48. *Rom.* 2. 28, 29. *Eph.* 2. 12. And in this reſpect it may be that *Jether* is (*e*) called an *Iſraelite* (though he were a *Gentile* born) *ſcil.* in reſpect of his faith and Religion.

2. There is carnal or natural

* *Aliqui Iſraelem ſpiritualem accipiunt, putà omnes ex Judæis & gentibus credentes & ſalvandos. Ità Theod. Auguſt. Hieron. Cæſarius apud Nazian. verum patet Apoſtolum toto hoc capite non de ſpirituali ſed de carnali Iſraele agere.* Corn. a lapide *in loc. ſic etiam* Eſtius.

(e) See *Ainſworth* on *Pſal.* 14. 7 *& in præfat.* to *Annot.* on *Geneſ.* p. 3. *Ita R. Salomo. confer. Joh. Druſii Not. in Sulpicii Severi Hiſtor.* p. 103, 104.

natural *Iſrael*, *h. e.* thoſe that are by generation of the ſeed of *Jacob*, who was afterwards called *Iſrael*. Hence we read of *Iſrael after the fleſh*, as well as *Iſrael after the ſpirit*, 1 *Cor.* 10. 18. *Rom.* 9. 4, 5. *Gal.* 4. 23. Now of this *Iſrael* doth the Apoſtle here ſpeak, as you may ſee *Rom.* 11. 14. Nor indeed had he declared (*) ſuch a myſtery as he ſpeaketh of, *verſe* 25. if only he had ſaid that the elect ſhould be ſaved. Doubtleſs the *Romans* knew that before, whereas this ſalvation of *Iſrael* was a myſtery that they little thought of, and thence behaved themſelves too arrogantly and contemptuouſly towards the, at preſent, forlorn and rejected *Iſraelites*, which error of theirs our Apoſtle laboureth to correct, by informing them, that there would a time come when *Jews* ſhould be ſaved as well as *Gentiles*.

(*) *V.* P. Martyr *in loc.*

3. "Others (*d*) there "are, that by all *Iſrael* "underſtand, all and "every one of the natural poſterity of *Jacob*. As if the Apoſtle's meaning were, that every particular perſon amongſt the children of *Iſrael* ſhould partake of this ſalvation; but in that there is a miſtake alſo. For when this ſalvation ſhall take place, which is here ſpoken of, there will be divers particular perſons amongſt the *Iſraelites* that will ſtand it out againſt the call of God, for which they ſhall be deſtroyed, according to that Text, (*f*) *Act.* 3. 23. We may ſuppoſe, that ſome of the *Jews* will adhere obſtinately to their old antiquated Ceremonies

(d) *Sic* Thomas Cajetanus, & Dominicus a *Soto.*

(f) *Loquitur de finali Judæorum converſione* Lawen. *ſtrict.* p. 23.

monies, for which the Lord will be dreadfully provoked to cut them off. So ſome (*g*) interpret, *Iſa.* 66. 3, 4. Conſider alſo, *Eze.* 20. 37, 38. And many have alleadged *Dan.* 12. 2. to confirm this; which Scripture they do therefore interpret allegorically, as if the meaning of the place were, that after *Zion* is raiſed out of the duſt of affliction, and brought out of that grave of ſorrow and miſery which at preſent the *Jews* are in, many of them ſhall periſh for their iniquity. And indeed the arguments that are brought by thoſe which favour this *allegorical interpretation*, (*h*) are of force againſt them that reſtrain the words to intend nothing but the ultimate reſurrection of the laſt judgment. Nevertheleſs, in as much as the Church of the *Jews* in old time built her faith of the reſerrection upon that very Text principally, and in as much as a literal interpretation of Scripture ought never to be rejected for an allegorical one, except neceſſity compel thereunto, I am ſlow to embrace a metaphorical ſence of that Scripture, *Dan.* 12. 2. Why may not the true meaning of the place be this? *viz.* That after the *Jews* are brought into their own Land again, and there diſturbed with *Gog* and *Magog* (not *John's*, but *Ezekiel's Gog* and *Magog*, at the battel of *Armageddon*) who ſhall think with great fury to deſtroy the converted *Iſraelites*. After this ſhall begin the reſurrection of the dead, ſome of which, namely, the Saints of the firſt reſurrection, ſhall be raiſed to

(*e*) *Fink* on the calling of the *Jews*.

(h) *Vide Brightmanni Scholia in* Dan. 12. Huit *in loc.* & Burroughs *on* Hoſ. 1. 11.

to everlaſting life; but other ſome, *i. e.* the wicked, after the time belonging to the firſt reſurrection is expired, ſhall be raiſed to everlaſting ſhame.

This I do believe is the true ſcope of that place. He that is otherwiſe minded, let him abound in his own ſence.

4. "Others think, "that by (*i*) *all Iſrael*, is "meant the body of the "*Iſraelitiſh* Nation. And that ſeemeth to be the genuine interpretation of the words; for in other Scriptures, *all* is uſed to ſignifie many, *Mat.* 3. 5. It is ſaid, That *all Judea was baptized by* John, *confeſſing their ſins*. Doubtleſs there were ſome in *Judea*, that neither confeſſed their ſins, nor were baptized by *John*, therefore *all* noteth a multitudinous number: And ſo is *All* to be taken, *Iſa.* 66. 23. *Joel* 2. 28. 1 *Cor.* 15. 22. and in many other Scriptures. So when it is ſaid, *All* (k) *Iſrael ſhall be ſaved, h. e.* very many *Iſraelites* ſhall be ſaved. Yea, *all* here noteth, not only many, but moſt; it ſignifieth not only a *Majority*, but a very full and large *Generality*. Hence the ſame thing is called *their fulneſs*, Rom. 11. 12. Now as when the fulneſs of the *Gentiles* ſhall be brought in, that muſt not be extended to every particular perſon, nor yet to a few only, but to the body of *Gentile* Nations, whom that propheſie doth concern; ſo may we ſay concerning this *fulneſs of Iſrael*. Moreover, ſuch as

(*i*) Mr. *Strong* in his Sermon on *Rom.* 11. 26. *Totus Iſrael nihil aliud declarat quam Iſraelis plenitudinem; cui opponitur* τὸ ἤττημα καὶ τὸ κατάλειμμα. *Sed notandum eſt de totâ gente in genere, non de ſingulis hic diſſeri, ut de plenitudine gentium ſtatuendum eſt.* Beza *in* Rom. 11. *v.* 12, 26.

(k) *Omnis Iſrael*, i. e. *multi Iſraelitæ*. Vatablus.

was

(l) Ἀποβολὴ πρόσλυψις.

was *Israels* (l) *rejection*, such must their *re-assumption* into divine favour be, *Rom.* 11. 15. But their rejection was not of every particular person, nor yet of a few only, but of the body of the Nation; so shall their *salvation* be *National*.

Q. 3. *What is meant by being saved?* *Answ.* In this salvation there is, 1. The term from which; 2. The term to which it shall be. 1. The term from which, *viz.* from a state of bondage and misery. And this is double, either, 1. *Temporal*; oftentimes in the Scripture, salvation is put for deliverance from temporal bondages and miseries, *Neh.* 9. 27. And this is part of the Apostles meaning here; for all *Israel* hath been in temporal outward bondage and misery this long time. It is now near 1600 years since the house of *Israel* was left unto them desolate; since which time the generality of the *Jews* have been in woful servitude, and hated and hissed at of all Nations, in almost all places of the world, as the Lord, many hundreds of years before it came to pass, threatned them, that for their disobedience it should be, *Deut.* 28. 37. *Thou shalt become an astonishment, a Proverb, and a by-word amongst all Nations whither the Lord shall lead thee.* And *ver.* 43. *The stranger shall get above thee very high, and thou shalt come down very low.* And *ver.* 48. *Thou shalt serve thine enemies which the Lord shall send against thee, and he shall put a yoke of iron upon thy neck.* And *ver.* 68. *You shall be sold to your enemies for bond-men and bond-women, and no man shall buy you.* I remember *Josephus* (m) relateth, that infinite numbers of *Jews* were

(m) Of Wars of *Jews*, *lib.* 7. *c.* 15.

were expoſed to ſale at the *Roman* deſtruction of *Jeruſalem*, till at laſt no one would buy them; and then ſurely was that word of the Lord fulfilled.

2. "This ſalvation implyeth deliverance from "ſpiritual *bondage and miſery*. Hence in the Text it is expreſſed by turning away ungodlineſs. And ſalvation is very often uſed in the Scripture in that ſence, *viz.* for deliverance from ſpiritual bondages, *Mat.* 1. 24. *Luke* 1. 71, 74, 77. And therefore when the Apoſtle ſaith, That *all Iſrael ſhall be ſaved*, this alſo is part of his meaning; That the whole nation of the *Jews* ſhall be *ſaved* from the blindneſs of their minds, *ſaved* from the hardneſs of their hearts, *ſaved* from the unbelief of their ſouls, *ſaved* from that curſe and wrath of God which lyeth upon them, and which hath remained upon many of them, for more than 2000 and divers hundreds of years.

3. "There is the term unto which this ſalvation "ſhall be, *viz.* unto a glorious ſtate of happineſs. And this is, 1. *Temporal*. The *Jews* who have been trampled upon by all Nations, ſhall ſhortly become the moſt glorious Nation in the whole world, and all other Nations ſhall have them in great eſteem and honour, *Iſa.* 60. 1, 3. *Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee. The Gentiles ſhall come to thy light, and Kings to the brightneſs of thy riſing.*

2. "This ſalvation implyeth ſpiritual and eter-"nal happineſs. Uſually, ſalvation in the Scripture is taken in that ſence, for the communication of ſpiritual and eternal good unto the ſoul, *Mark* 16. 16. 1 *Pet.* 1. 8, 9. Salvation implyeth grace for the ſoul, and glory for the ſoul. And this is the main thing here intended. All *Iſrael* ſhall be ſaved,

i. e.

i. e. they ſhall be converted unto God, they ſhall be made partakers of much grace here, and of eternal glory hereafter. The ſalvation of the world to come is comprehended under this ſaying, *All Iſrael ſhall be ſaved.* For the words may well have reference unto a ſpeech that the (n) *Hebrews* made frequent uſe of; *ſc. That every* Iſraelite *ſhall have a part in the world to come.* Therefore everlaſting life, which ſhall be vouchſafed in the world to come, *Mark* 10. 30. is here intended.

(n) *Alludit ad dictum Hebræorum,* omnem Iſraelitam habiturum partem in futuro ſæculo. *Grotius, Hoc dictum vide in Tract. Synod. c.* 10. *Lege Capelli obſer. in N.T. p.* 120.

Having thus (by the help of Chriſt) cleared the ground-work and foundation, the Doctrine to be raiſed thereupon is plainly this.

Doct. *That the time will ſurely come, when the body of the twelve Tribes of* Iſrael *ſhall be brought out of their preſent condition of bondage and miſery, into a glorious and wonderful ſtate of ſalvation, not only ſpiritual but temporal.*

Now in the Doctrinal handling of this Truth, four things may be attended; 1. To ſhew that the twelve Tribes ſhall be ſaved. 2. When this ſalvation is to be expected. 3. Why all *Iſrael* ſhall be ſaved. 4. What kind of ſalvation it is, which all *Iſrael* ſhall in the appointed time partake of.

1. We are to ſhew, that the twelve Tribes ſhall be ſaved. And this is evident, if we conſider, 1. That the two Tribes or *Jews*, 2. That the ten Tribes or *Iſraelites* (ſo diſtinguiſhed in the dayes of old) ſhall be ſaved.

1. The two Tribes or *Jews* ſhall be ſaved. We ſhall

shall not here insist upon such arguments as some have stood upon. *Austin* layeth weight upon a typical argument, *&c.* That as the *Gileadites* rejected *Jephtha*, but afterwards they returned to him again; so the *Jews* should reject Christ, but afterwards they should embrace him. And others (*o*) there are who lay much weight upon an argument drawn from the secret wonderful providence of God in preserving the *Jewish* Nation entire from mixtures with other Nations where they are dispersed. The providence of God hath suffered (*p*) other Nations to have their bloud mixed very much: As you know it is with our own Nation, there is a mixture of *British*, *Roman*, *Saxon*, *Danish*, *Norman* bloud; but as for the body of the *Jewish* Nation, it is far otherwise. Let an *English* family live in *Spain* five or six hundred years successively, and they will become *Spaniards*; but though a *Jewish* family live in *Spain* a thousand years, they do not degenerate into *Spaniards*, (for the most part.) It is true, that a Genealogical distinction amongst the *Jews* is now perished, because the *Messias* being come, there is not now (though before that there was) any need of such distinction, yet a National distinction there still remaineth; whence some conclude, that there will be in due time a National conversion of that people. But albeit, this argument is not to be slighted; yet I chuse rather to build upon plain Scripture-proof. Consider then, *Zech.* 12. 6, 10, 11. And *Mat.* 23. two last *verses*. Where it is clearly intimated,

(*o*) *Sic Willet, Beza, Fagus, &c.*

(*p*) *Vide Lazium de Migrationibus gentium.*

intimated, that a day ſhall come when the deſolated *Jewiſh* Nation ſhall account him bleſſed that cometh in the name of the Lord. And *Luke* 2. 32. Chriſt muſt become *the glory of his people Iſrael*, i. e. the *Jewiſh* Nation. Now, they did never yet own Chriſt to be their glory, he was *rejected of that Nation* (q) Chap. 17. 25. therefore a time muſt come when he ſhall be owned and gloried in, by that *People and Nation*. Conſider alſo, Chap. 21. 24. where our Saviour intimateth, that when the *Gentiles* have fulfilled their times of apoſtacy and iniquity, *Jeruſalem* ſhall be no longer trodden under foot by them. One place more look into, *ſc.* 2 *Cor.* 3. 15, 16. *Even unto this day, when* Moſes *is read, the vail is upon their hearts: Nevertheleſs, when it ſhall turn unto the Lord, the vail ſhall be taken away.* The Jews might ſee from the writings of *Moſes*, that the *Meſſiah* is already come; for the Scepter and Law-giver is utterly departed from *Judah*, therefore *Shiloh* muſt needs be come, *Gen.* 49. 10. And they might ſee this from the Prophets; for within 490 years after *Cyrus* his proclamation for rebuilding the Temple, *Meſſias* muſt come, *Dan.* 9. 25. whereas it is above two thouſand years ſince that proclamation; and Chriſt was to come before the utter deſtruction of *Bethlehem*, and in the time of the ſecond temple, *Mich.* 5. 2. *Hag.* 2. 9. whereas there is no *Bethlehem*, nor any Temple, for many a day; why then do not the *Jews* acknowledge Chriſt? Alas, there is a vail of miſerable blindneſs upon their hearts, that they cannot, they will not, ſee the Truth: But, ſaith the Apoſtle, *This ſhall be taken*

(q) Ἀπὸ τῆς γενεᾶς ταύτης.

away;

away. And (ſaith he) *it ſhall turn.* What is that? I anſwer: (r) *It*, there may note the body of the *Iewiſh* Nation, or the words may be read, (s) *They ſhall turn* (*i. e.* the blinded minds of the *Iews* ſhall turn) *unto the Lord.*

(r) Ἐπιστρέψει. *converſus fuerit, nim. Iſrael.* Eraſmus.

(s) *Vide Heinſii exercit. in N. T.* p. 398, 399.

2. "The ten Tribes ſhall be ſaved as well as the "*two Tribes.* Some that have acknowledged a general converſion of the *Iews*, yet have denied that ever the ten Tribes ſhould partake of that ſalvation: yea, even ſome (t) *Iewiſh Rabbies*, have denied this; but methinks the Scripture is marvellous clear and full for this as well as for the former particular. You'l ſay, "But how is it "proved, that the ten "Tribes or *Iſraelites*, "ſhall be ſaved as well "as the two Tribes or *Iews*? *Anſw.* 1. Becauſe we read often in the Scripture concerning *Iſraels* ſalvation, as well as concerning *Judahs* ſalvation. Now though *Iſrael* in the New Teſtament doth ſometimes note the two Tribes or *Iews* (as hath been ſaid) yet, in the old Teſtament, *Iſrael* uſually ſignifieth the ten Tribes, and not the *Iews* ſtrictly ſo called. And it is an old obſervation, that (u) when *Iſrael* is put in contradiſtinction

(t) *R. Akiba negat decem Tribus habituras partem in futuro ſæculo. At contrarium aſſtruunt R. Eliezar, & R. Menaſſeh, ac fere univerſa Rabbinorum Schola.*

De converſione 10 *Tribuum ſcribunt* Brightmannus, Finxus, Alſtedius, P. Cunæus, Juſtus Heurnius. *Atque juxta* Heurnium *primo* 10 *Tribus converterentur, deinde Tribus Judæ & Benjamin. Vide etiam* Rivetum *in Hoſ. cap.* 1.

(u) *Certum eſt aſſentiente omnibus authoribus noſtris Hieronymo, quod cum Juda cum Iſraele*

conjungitur, per Israelem 10 *Tribus intelliguntur.* Menasseh Ben-Israel *in spe.* p. 77.

stinction unto *Judah*, the one noteth the ten Tribes, as the other the two Tribes. But we read often of the salvation of *Israel*, as in contradistinction unto *Judah*. See *Jer.* 30. 3. & 33. 7, 14, 24, 26. Moreover, the ten Tribes are usually signified by the names of *Samaria*, *Gilead*, *Achor*, *Carmel*, *Ephraim*, *Joseph*, &c. Now the Scripture speaketh of a restauration to be vouchsafed unto *Samaria*, *Gilead*, *Achor*, *Carmel*, *Ephraim*, *Joseph*. See *Jer.* 31. 5, 6, 18, 20. *Zech.* 10. 6, 7, 9, 10. *Mic.* 7. 14. *Obad.* 19. *Jer.* 50. 17, 19.

2. "It is evident, that the ten Tribes shall be "saved as well as the two Tribes, because there is "a promise of the re-union of *Israel* and *Judah*, and "that they shall become one entire *body*. Now that could not be, if only the two Tribes should partake of this salvation. There must a time come when *Ephraim shall not envy* Judah, *nor* Judah *vex* Ephraim. *Isa.* 11. 13. From the dayes of *Jeroboam* and *Rehoboam*, there were bitter envyings between the house of *Israel* and the house of *Judah*, which could never be healed: And at this day, there are most bitter hatreds amongst the *Jews*, one against another. Those *Jews* which are called (*) *Karaim*, that is to say, a Sect of *Israelites* which do only receive the Scripture (without the *Talmud*) are more odious than Christians are unto the *Talmudical Jews*. Now there must a time come when

(*) קרא ג קראים *Legendo dicti*: *i. e. Textuales, Scripturarii, de quibus vide Hottinger. Thesaur. Philol.* p. 40, 41. *Selden de Anno Hebr. Skikkard. in Bechin. Hopper.* p. 103. *Buxtorf in Lex. Talmud Rad.* קרא *Shindler. Lex Pentagl.* p. 1648.

this enmity of the Jews, both amongst themselves, & against the *Israelites*, shall be done away, and a glorious union be restored amongst them, as it was in *David*'s time, or in *Solomon*'s time, when the twelve Tribes were not divided into two distinct Kingdoms, so shall it be again. Consider *Jer.* 3. 8, 18. *Ezek.* 37. 16, 19. *Hos.* 1. last. This promise and propheſie will be fulfilled (r) when all *Israel* shall be saved.

(r) *Cum Apostolus dicit, totus* Israel *salvabitur, alludit ad* Ezek. 37. 22. *Beza* in Rom. 11. 26.

"3. There is an express promise in the "Scripture, that all the twelve Tribes shall be saved, and therefore not only the two, but also the "ten Tribes must partake *of this salvation*: And this promise is sometimes expressed under the notion of *all the house of* Israel *being saved*, Jer. 31. 1. Ezek 20. 40. & 39. 25. And sometimes under the notion *of all the Tribes of* Israel, Zech. 9. 1. "The "burden of the word of the Lord in the Land of "*Hadrach* and *Damascus* shall be the rest thereof, "when the eyes of man, as of all the Tribes of *Is*-"*rael* shall be toward the Lord. The meaning of the words may be, that the time will come, when the eyes of all the tribes of *Israel* shall be toward the Lord as one man, and then God will make fearful destruction amongst enemies.

4. *Jacob* prophecyed, that the Tribes of *Dan* and *Joseph* should own Christ, *Gen.* 49. 18, 26. And from thence we may argue, that the ten Tribes shall be converted and saved, as well as the two Tribes.

Quest. But when will this salvation of *Israel* be accomplished.

Answ. That is the second thing to be spoken unto in the prosecution of this point. And in the first place, let me premise this *distinction*; That the salvation of *Israel*, (I speak of a salvation upon Earth) may be looked upon either as *inchoat*, or *consummate*. The *inchoat salvation of* Israel, I take to be at the conversion of the Tribes unto Christ, and their repossession of the land of their fathers. *The consummate salvation of* Israel, I take to be that glorious condition which they shall be in after the destruction of *Ezekiel's Gog and Magog*, when the Kingdom shall become the Lords all the world over, and his Saints shall reign upon earth: Now whatever you shall hereafter hear, I desire you would receive as with this distinction, otherwise there will seem to be a repugnancy in things which are indeed very consentaneous amongst themselves. Having then premised this distinction, let us proceed in the fear of God, to enquire, *when* Israel *shall be saved*. I might detain you about the computation of Prophetical and Apocalyptical times, but that would be less profitable for you, because, at last, you would be left at uncertainties; therefore we shall not insist there: But what I have to say in answer to this enquiry, may be laid down in sundry *Propositions*, which we shall (by the help of Christ) endeavour to clear unto you, from the Scriptures of Truth.

"*Propos.* 1. An infallible demonstration of the "exact time when *Israel* shall be saved, cannot "be given. The Apostle saith, 1 *Cor.* 13, 9. *That we Prophesie but in part*; to be sure, it is true concerning the particular time, when Prophetical Mysteries shall be fulfilled, that therein our knowledge

ledge is imperfect. After men have ſaid all that they can ſay about this matter, all is but an humane conjecture, and not an infallible divine concluſion; as to the day, or Moneth, or year, when this ſalvation ſhall have its effect. Hence even the *Jews* themſelves have a ſaying, (*w*) "That the time "when the fifth Mo- "narchy ſhall begin, is "kept ſecret. An infallible demonſtration of the exact time when *Rome* ſhall be deſtroyed can not be aſſigned, as is evident, becauſe, if a man would form an argument, to make a *demonſtration* of the time when that ſhall be one part of the argument, will be grounded upon humane teſtimony, *ſc.* upon *Cronology*, and therefore the concluſion muſt needs be humane, and not divine. For it is (*x*) a rule in reaſon, that the concluſion doth always follow the *pars debilior* in any argument; if therefore either part of the argument be humane, then the concluſion iſſuing there-from muſt needs be humane alſo; and yet it is an eaſier thing to be *demonſtrative*, as to the particular time when Anti-Chriſt ſhall be ruined, than to aſſign infallibly the particular time when the *Jews* ſhall be converted, for the year of Anti-Chriſts downfal is noted in the Scripture (did we but know when to begin the account) *ſcil.* That it muſt be 1260. years after his firſt riſe and reign; but I cannot, for my own part by ſearching find out, that the particular year when the *Iews* ſhall be converted, is any where in all the Scripture once mentioned. I

(w) *Vide* Menaſſeh-Ben-Iſrael, *ubi ſupra.* Sect. 27.

(x) *Concluſio ſemper eſt ſimilis Antecedenti aut parti debiliori.* Ram. Dial. l. 2. c. 11.

know many are wont to alledge that place, *Dan.* 12. 11. to prove that the *Jews* shall be converted at such or such a time: But truly, I do believe that those 1290. days which *Daniel* there speaketh of are past and gone long ago; (y) nor is it any new or singular opinion so to think. Besides, the Scripture doth more than obscurely intimate, that the day of *Israels* salvation is known unto the Lord alone, and that therefore it is not for us to be curiously prying into that which the Father hath kept in his own power, consider *Psal.* 102. 13. *Zech.* 14. 7. *Acts* 1. 6, 7. And therefore it is not good to be bold and definitive in determining the particular time, when either this or other Prophesies in the word of God shall be fulfilled, especially, considering how the adversaries of the Truth have been hardned by false and peremptory timings of such matters as these we are speaking of.

(y) That those 1290 days are past, is the judgment of *Arnoldus de Nova Villa.* The Author of Problems concerning Anti-Christ, *pag.* 186. Mr. *Stevens* in his Calculation of the number of the beast. Mr. *Symonds* on *Apocal.* p. 93. *Mede de numeris Danielis, & alibi sparsim Wolphius in Cronol* p. 116. Alsted Cronol. c. 6. Lud. Capel. *in specil.* p 30. and Dr. *Twiss* in Letters to *Mede.*

"*Prop.* 2. When the salvation of *Israel* is near "unto its accomplishment, the mystery of it shall "be more clearly and fully understood, than in former times it hath been. For it is a true and ancient observation, (z) *That the event is the best Inter-*

(z) *Omnes Prophetiæ priusquàm habeant effectum, ænigmata & ambiguitates sunt hominibus: Cum autem venit tempus & evenit quod Prophetatum est, tunc Prophetiæ habent liquidam & certam expositionem.* Iren. l. 4. c. 43. Procopius Præf. ad Com. Gen. *Vide* Usser. de statu & succes. Eccles. c. 1.

pret-

preter of Prophecies. It is now a great queſtion which of the vials are paſt, and which future: But if God let us live to hear of the deſtruction of *Rome*, we ſhall then know which of the vials are paſt, and which are to come; and all the myſtery of God will then be marvellouſly diſcovered. Beſides, after-ages ſtand upon the ſhoulders of them which went before them, and therefore the age immediately preceding the fulfillment of theſe Propheſies, may well ſee further into them, than others have done. As in other Propheſies ſo in this, when the *time of the end is at hand, they are to be unſealed,* Dan. 12. 4, 9. Rev. 22. 10. And one reaſon of this is, becauſe, when God is about to accompliſh this great and glorious deſign of his grace and providence, he will have much prayer to be made for it, and therefore will he diſcover it unto his ſervants, that ſo they may be ſtirred up to cry mightily unto the Lord, that he would perform the intents of his heart.

"*Prop.* 3. Before this ſalvation of *Iſrael* be ac-
"compliſhed, the Pope and Turk ſhall be over-
"thrown and deſtroyed. Hence, *Numb.* 24. 24. *He ſhall periſh for ever*, i. e. not *Heber*, but they that afflict *Heber*. Either it is meant of *Aſſur*, i. e. the Turk, or elſe the meaning is, that *Chittim* ſhall periſh, *i. e.* the (†) *Roman*, who are of the poſterity of *Chittim*, periſh they muſt, and that for ever.

(†) *Sic Targum Onk'los & Targum Hieroſol.*

And of the deſtruction of both theſe enemies, doth *Moſes* ſeem to propheſie, (*) *Deut.* 32. 43. conſider the place at leſure. It cannot be un-

* *Vide* Heurnium *libro ſupra citato.* p. 144.

Answ. That is the second thing to be spoken unto in the prosecution of this point. And in the first place, let me premise this *distinction*; That the salvation of *Israel*, (I speak of a salvation upon Earth) may be looked upon either as *inchoat*, or *consummate*. The *inchoat salvation of* Israel, I take to be at the conversion of the Tribes unto Christ, and their repossession of the land of their fathers. *The consummate salvation of* Israel, I take to be that glorious condition which they shall be in after the destruction of *Ezekiel's Gog and Magog*, when the Kingdom shall become the Lords all the world over, and his Saints shall reign upon earth: Now whatever you shall hereafter hear, I desire you would receive it with this distinction, otherwise there will seem to be a repugnancy in things which are indeed very consentaneous amongst themselves. Having then premised this distinction, let us proceed in the fear of God, to enquire, *when* Israel *shall be saved*. I might detain you about the computation of Prophetical and Apocalyptical times, but that would be less profitable for you, because, at last, you would be left at uncertainties; therefore we shall not insist there: But what I have to say in answer to this enquiry, may be laid down in sundry *Propositions*, which we shall (by the help of Christ) endeavour to clear unto you, from the Scriptures of Truth.

"*Propos.* 1. An infallible demonstration of the "exact time when *Israel* shall be saved, cannot "be given. The Apostle saith, 1 *Cor.* 13, 9. *That we Prophesie but in part*; to be sure, it is true concerning the particular time, when Prophetical Mysteries shall be fulfilled, that therein our knowledge

ledge is imperfect. After men have said all that they can say about this matter, all is but an humane conjecture, and not an infallible divine conclusion; as to the day, or Moneth, or year, when this salvation shall have its effect. Hence even the *Jews* themselves have a saying, (w) "That the time "when the fifth Mo- "narchy shall begin, is "kept secret. An infallible demonstration of the exact time when *Rome* shall be destroyed can not be assigned, as is evident, because, if a man would form an argument, to make a *demonstration* of the time when that shall be one part of the argument, will be grounded upon humane testimony, *&c.* upon *Cronology*, and therefore the conclusion must needs be humane, and not divine. For it is (x) a rule in reason, that the conclusion doth always follow the *pars debilior* in any argument; if therefore either part of the argument be humane, then the conclusion issuing there-from must needs be humane also; and yet it is an easier thing to be *demonstrative*, as to the particular time when Anti-Christ shall be ruined, than to assign infallibly the particular time when the *Jews* shall be converted, for the year of Anti-Christs downfal is noted in the Scripture (did we but know when to begin the account) *scil.* That it must be 1260. years after his first rise and reign; but I cannot, for my own part by searching find out, that the particular year when the *Jews* shall be converted, is any where in all the Scripture once mentioned. I know

(w) *Vide* Menasseh-Ben-Israel, *ubi supra.* Sect. 27.

(x) *Conclusio semper est similis Antecedenti aut parti debiliori.* Ram. Dial. l. 2. c. 11.

know many are wont to alledge that place, *Dan.* 12. 11. to prove that the *Jews* shall be converted at such or such a time: But truly, I do believe that those 1290. days which *Daniel* there speaketh of are past and gone long ago; (y) nor is it any new or singular opinion so to think. Besides, the Scripture doth more than obscurely intimate, that the day of *Israels* salvation is known unto the Lord alone, and that therefore it is not for us to be curiously prying into that which the Father hath kept in his own power, consider *Psal.* 102. 13. *Zech.* 14. 7. *Acts* 1. 6, 7. And therefore it is not good to be bold and definitive in determining the particular time, when either this or other Prophesies in the word of God shall be fulfilled, especially, considering how the adversaries of the Truth have been hardned by false and peremptory timings of such matters as these we are speaking of.

(y) That those 1290 days are past, is the judgment of *Arnoldus de Nova Villa.* The Author of Problems concerning Anti-Christ, *pag.* 186. Mr. *Stevens* in his Calculation of the number of the beast. Mr. *Symonds* on *Apocal.* p. 93. *Mede de numeris Danielis, & alibi sparsim Wolphius in Cronol.* p. 116. Alsted Cronol. c. 6. Lud. Capel. *in specil.* p 30. and Dr. *Twiss* in Letters to *Mede.*

"*Prop.* 2. When the salvation of *Israel* is near "unto its accomplishment, the mystery of it shall "be more clearly and fully understood, than in former times it hath been. For it is a true and ancient observation, (z) *That the event is the best Inter-*

(z) *Omnes Prophetiæ priusquàm habeant effectum, ænigmata & ambiguitates sunt hominibus: Cum autem venit tempus & evenit quod Prophetatum est, tunc Prophetiæ habent liquidam & certam expositionem.* Iren. l. 4. c. 43. Procopius Præf. ad Com. Gen. *Vide* Usser. de statu & succes. Eccles. c. 1.

pre-

preter of Prophecies. It is now a great queſtion which of the vials are paſt, and which future: But if God ſet us live to hear of the deſtruction of *Rome*, we ſhall then know which of the vials are paſt, and which are to come; and all the myſtery of God will then be marvellouſly diſcovered. Beſides, after-ages ſtand upon the ſhoulders of them which went before them, and therefore the age immediately preceding the fulfillment of theſe Propheſies, may well ſee further into them, than others have done. As in other Propheſies ſo in this, when the *time of the end is at hand, they are to be unſealed,* Dan. 12. 4, 9. Rev. 22. 10. And one reaſon of this is, becauſe, when God is about to accompliſh this great and glorious deſign of his grace and providence, he will have much prayer to be made for it, and therefore will he diſcover it unto his ſervants, that ſo they may be ſtirred up to cry mightily unto the Lord, that he would perform the intents of his heart.

"*Prop.* 3. Before this ſalvation of *Iſrael* be ac-"compliſhed, the Pope and Turk ſhall be over-"thrown and deſtroyed. Hence, *Numb.* 24. 24. *He ſhall periſh for ever*, i. e. not *Heber*, but they that afflict *Heber*. Either it is meant of *Aſſur*, i. e. the Turk, or elſe the meaning is, that *Chittim* ſhall periſh, *i. e.* the (†) *Roman*, who are of the poſterity of *Chittim*, periſh they muſt, and that for ever.

(†) *Sic Targum Onk'los & Targum Hieroſol.*

And of the deſtruction of both theſe enemies, doth *Moſes* ſeem to propheſie, (*) *Deut.* 32. 43. conſider the place at leſure. It cannot be un-

* *Vide* Heurnium *libro ſupra citato.* p. 144.

derstood of such enemies as did oppress the *Iews* before the first coming of Christ, for *the Nations*, i. e. *the converted Gentiles* (so the Apostle expounded the words, *Rom.* 15. 10.) will rejoyce at the destruction of these enemies, when as the *Gentiles* were not converted before the coming of Christ. Therefore the words are to be understood of those which at the time of the *Iews* future and hastning conversion, shall be their opposers and oppressors.

"1. The Pope, (Anti-Christ) shall be destroy-
"ed before all *Israel* be saved. Divines are wont to observe, that an heavy stumbling block in the way of the *Iews* conversion, is their judging of *all Christian Religion by Baptism.* Now, they hate *Iconolatry*, i. e. the Idolatry of image worship; God hath so plagued them for that sin, that even ever since the *Babylonian* captivity, they have dreaded it. And therefore seeing such hideous Idolatry amongst the Papists, until the Lord hath born witness against Popery, and for the Reformed Religion by the destruction of *Rome*; it is not to be expected, that the *Iews* will embrace the true Christian Religion. But the truth of this is further evident; if we consider 1. That the four Monarchys must be destroyed, before the fifth or Jewish Kingdom be established. *Dan.* 2. 44, 45. & 7. 21, 22, 26, 27. And therefore it is said, *Rev.* 10. 6. *That there should be time no longer*: How, time no longer? is the meaning of the words, that there should be an utter ceasing of time? no, but (*a*) that there should be time no longer to the four Monarchys, especially, to the Roman Antichristian Monarchy; and then it follows in verse the 7th

(a) *Vide Medum in loc.*

Th.

That the Mystery of God shall be finished. 2. "This "is further evident, because, there is no entring "into the Temple before all the vials be poured "forth, *Rev.*15. last. As the Priests could not enter into *Solomon's* Temple, (1 *King.* 8. 10, 11. 2 *Chron.* 7. 8.) until the seven days dedication was over, so the *Priestly Nation of* Israel cannot enter into the Temple till the seven vials be poured forth. And if no man shall enter into that pure (Temple) Church-estate, which will one day be in the world, (*Rev.* 11. 19.) until all the vials be poured forth; surely, a whole Nation cannot enter into that estate before that time.

"3. The truth of this is likewise manifest, be-"cause the fifth vial shaketh *Rome* in pieces; where-"as the *Jews* are not converted till the sixth vial; yea, in the sixth vial their salvation is but begun, by clearing all obstacles out of the way, *Rev.* 16. 10. *The fifth Angel poured his vial upon the seat* (*) or throne) *of the beast.* Now what is the seat of the beast, but *Rome*? That which was the seat of the Dragon, is the seat of the beast, so saith the spirit, *Rev.* 13. 2. But the City of (†) *Rome* is that which was the seat (or throne) of the Dragons, *i. e.* the Heathen Emperours as acted by Satan, therefore it is a vain thing for us to expect any *general conversion of the* Jews, until such time as we hear that *Rome* is burnt with fire.

(*) *Gr.* ἐπὶ τὸν θρόνον.

(†) *Sedes quatuor. Roma, Antiochia, Alexandria, Domus Sanctuarii, sedes maxima est Roma.* Shindl. Lex. Pentag. in verb. נכס ex Gr. Arab.

"4. This is yet further manifest, from *Rev.* 19. 1. "where it is said, after these things I heard a great "voice of much people in heaven, saying, Allelu-"jah, salvation, and glory, and honour, and power "unto the Lord our God. What is the meaning of this? It may note unto us, that after *Rome* is destroyed, the *Jews* shall be brought into Christ; for *Allelujah* being (b) an Hebrew word, may intimate, that the persons therein especially concerned, are *Hebrews*, or *Israelites*; as when in Chap. 9. verse 11. there is both an Hebrew, and a Greek word used; it sheweth that both *Jews* and *Gentiles* were therein concerned, that both of them should be poysoned with *Mahumetism*, and stung with *Saracenical* locusts: So here, the Hebrew word used, may signifie that the Hebrew Nation is concerned. But when shall they say, *Allelujah*? the Text saith, *after these things*, i. e. after the pouring forth of the vials full of the wrath of God upon the Antichristian world, after the destruction of *Babylon*, which was decribed in the fore-going Chapter. And a great (a) Interpreter hath well observed, that this manner of transition, to say, *after these things* is never used in the *Apocalyps*, but when that which followeth is in time after that which went before. Now then, if all these things be laid together, and weighed in the ballance of the Sanctuary, it is very evident that *Rome* must be destroyed before the *Jews* can be converted. And why may not this be

(b) See Mr. *Cotton* on the Vials.

(c) See Mr. *Medes* Works in *Folio*. p. 726.

o. c

one thing meant by (†) *the fulness of the Gentiles coming in?* sc. that when the *Gentiles* shall have fulfilled the days of their Antichristian Apostacy, and when the time is come that the *Gentiles* shall set themselves to destroy Anti-Christ, *then all* Israel *shall be saved.* Consider therefore *Rom.* 11. 25. 26. with *Rev.* 17. 17. & *Dan.* 12. 7. Consider, also 28 Chapter of *Ezek.* and you will find, that *Tyrus*, as a Type of mystical *Babylon*, must be destroyed before *Israel*'s Redemption be accomplished. "And the *Jews* of "old had it for a received principle, (d) that their "glorious time should not come, till *Rome* were "first made a desolation.

(†) *Plenitudo gentium non dependet è conversione Judæorum, sed viam ipsi sternit ut sequatur. Rectius igitur alii post deletam Romani Idolomaniam, & è medio sublatis Mahometismi blasphemiis Judæos arbitrantur salutem consecuturos.* Prideaux orat. *de vocat. Judæor. vide etiam* Alsted. diatrib. p. 78.

(d) *Consule Targum in* Thren. 1. 22. & in cap. 4. ver. 22. *Hinc illud* R. Kimchii *in Abdiam*, Cum Roma devastabitur, erit Israeli Redemptio.

"2. The Turk must likewise be destroyed be-"fore all *Israel* be saved. For that Eastern Anti-Christ (as some are wont to call him) having the Land of *Israel* in his possession, we may be sure they shall never peaceably enjoy the Land of their Fathers again, as long as he hath any power to hinder it; therefore judicious Interpreters (e) have expounded that Text, *Isa.* 27. 1. to be a Prophesie of the destruction of the

(e) *Sic* Brightman *in* Apoc. 20. *Dr.* Stoughton *de fælicitate ultimi sæculi.* p. 122. *Finch* calling of *Jews.* p. 135.

pre-

fore the ſalvation of the Tribes of *Iſrael* be accomplished, is very manifeſt from divers Scriptures, unto thoſe that underſtand the meaning of the ſpirit in them: We ſhall endeavour by the Lords help to open two or three Scriptures that do hold forth the light of this truth unto us. One Scripture which ſaith as much as this cometh to, is that *Dan.* 11. 44, 45: "Tydings out of the Eaſt, and out of the North "ſhall trouble him, therefore he ſhall go forth with "great fury to deſtroy, and utterly make away many: "and he ſhall plant the Tabernacle of his "Pallace between the Seas, in the glorious holy "Mountain, yet he ſhall come to his end, and "none *ſhall help him*." Now for the right underſtanding of this Scripture, we muſt remember that the ſcope of the 11. Chapter of *Daniel*, is to ſhew what ſhould befall the *Jews* under the *Perſian*, *Grecian*, and *Roman Monarchy*

(f) *Fidenter aſſerimus in ſequentibus nullum ſermonem eſſe de Epiphane ſed ulterius progredere Prophetam de quarto imperio loqui.* Cocceius de Anti-Chriſt. *p.* 74.

(f) This Roman Monarchy beginneth to be deſcribed in verſe 36. and therefore the words which are tranſlated *And the King ſhall do according to his will* (which hath occaſioned many to interpret the Text of *Antiochus*) may be read; *For*

(g) חפץ *Articulus vel notat id aliquis. Rex aliquis, ut* Gen. 14. 13. & 9. 24. Dan. 9. 25. *vel articulus reſpiciat ad antedicta: Populus Romanus factus erat*, ver. 18. & 30. Cocceius in loc. *p.* 75.

ה *Articulus hoc loco non eſt ἀναφορικὸν, ſed ut alibi ſæpe, nunquam ſolet, tantum certum & eximium quid deſignat, ſic* Dan. 9. 14. Mede. *Conſule ejus opera in folio. p.* 1105. & p. 821, 826, 97

¶ (inquit Friedlibius in Theol. exeg. in Daniel) *non eſt ſemper demonſtrativum*, &c.

¶ *Sæpe nihil admodùm notitiam juvat, ſed adhibetur ex more linguæ tantum, non rarò plenaſticè ad luxuriem uſq; elegantem & ſuavem.* Buxtorf. Theſaur. p. 351.

a King ſhall do according to his will: And if the words were ſo tranſlated, the tranſition from the Grecian into the Roman Kingdom would be much more evident: Moreover the Apoſtle *Paul* doth interpret the words, as deſcribing (†) the *Roman Antichriſt*, 2 Theſ. 2.4. And in another place the ſame Apoſtle ſaith, that the ſpirit ſpeaketh (h) *expreſly*, i. e. *in the written word* (ῥητῶς). 1 Tim. 4.1. that the Apoſtate Church (or the Roman Antichriſt) ſhould do ſo, and ſo as you may there perceive. Now where doth *the ſpirit by word ſpeak ſo*, except in this place in *Daniel*; therefore the words do contain a Prophetical deſcription of the Roman ſtate. Now obſerve further, verſe 40. 'tis ſaid *at the time of the end*, i. e. when this Roman Kingdom ſhall be under its laſt, (that is to ſay, the Antichriſtian) ſtate, *The King of the South ſhall puſh at him*, h. e. The *Saracens* who came out of the *Southern parts* ſhould diſturb and trouble the Antichriſtian world; And Hiſtory doth aboundantly manifeſt the truth of that. (i) *And the King of the North muſt come againſt* this *Roman* Antichriſtian ſtate, *like a whirl-wind*, h. e. the Turks, who aroſe out of the

(†) *Vide* Graſeri *Hiſt. Antich.* p. 124.

(h) See *Mede* of the Apoſtacy of the laſt times.

(i) *Lege* Brightman & Huit. in Dan. 11.

the North quarters, shall make dreadful destruction upon the Antichristian state; and who knoweth not that this divine prediction hath been fulfilled in those fearful devastations, which the *Ottomanical family* hath made upon the *Roman Empire*? And thus the Angel goeth on, even to the end of this Chapter, to describe this King of the North, for verse 41. 42, 43, 44, 45. will not agree with *Antiochus* his proceedings (as some would force the words) but they do most exactly agree unto the Turkish Empire; So then the sum is, *That the King of the North*, i. e. the Turkish *Ottomanical family*, shall after the *Israelites* are gathered together out of the Eastern and Northern parts, and repossessed of the Holy Land, endeavour with great fury to destroy them (*scil.* at the battel of *Armageddon.*) But this furious Turk shall come to his end, and then will follow that glorious salvation of *Israel*, which my Text speaks of.

Another Scripture which we may consider to this purpose, is that *Mat.* 24. 29, 30. *Immediately after the tribulation of those days*, i. e. after the last and sorest tribulation of the Jewish Nation is over, *the* "*Sun shall be darkned*, and the Moon shall not give "her light, and the Stars shall fall from heaven, "and the powers of the heavens shall be shaken, *and then all the tribes of the Land shall mourn.* Now what is meant by darkning of the Sun, and Stars falling from heaven, *&c*? Some adhere unto a literal interpretation, as if the words did (*k*) signifie frequent eclipses of the Sun; yea, some imagine that the Stars shall really fall from the heaven

(*k*) *Bucanus loc. Com* 38. *&* 15. *Vide etiam Parei. Com. in* Mat. 24. 29.

heaven to the earth; but this cannot be, for how should the Stars fall upon the earth, when one Star is greater than the earth? others there (*l*) are that suppose the darkning of the Sun, *&c.* may signifie sore calamities and troubles in the world; and that interpretation is not wholly to be rejected. But that doth not fully satisfie: wherefore we must know that the Scripture hath many *Oriental notions* and expressions in it, which albeit they are not so usual amongst us, yet in former times they were most frequent. Now it was the manner in the Orient, to describe the political by the natural world (*m*) so that they did signifie *Monarchs* by *the Sun.* See *Gen.* 37. 9, 10. 2 *Sam.* 21, 17. 2 *King.* 20. 11. And *inferiour Magistrates* according to the *Oriental description*, were signified by *stars.* Hence it is said of *Antiochus*, that he cast down some of the host of heaven, and of the stars to the *ground*, Dan. 8, 10. meaning, that he destroyed some of the Jewish Priests and Magistrates, as you know is related in the story of the *Maccabees.* Hence the (†) King of *Babylon* is called Lucifer, *Isa.* 14. 12. And it is an usual thing in the Prophets, to describe the ruine of great States and Kingdoms, by saying, *The Sun*

(l) *Solis obscuratio calamitates & tristem statum significat.* Raupius *in Januâ Theol.* p. 534. *Hinc Atticus scribens ad Ciceronem de Calamitoso tempore,* Sol (*inquit*) mihi è mundo excidisse videtur.

(m) *Hinc Achmetes in Disciplina Indorum, Sol* (*ait*) *ad Regis Personam interpretando refertur, aia maxima sidera ad viros Regis Amplissimos, &c. Consule Medum in* Apoc. 6.

(†) *Legatur Joh. Driedo de Script. Eccles. lib.* 3. *Tract.* 3. *Pene initio.*

Sun shall be darkned, and the stars shall fall from heaven
See *Isa.* 34. 2,4,5. *Jer.* 49.7. to 22. *Ezek.* 32.
7. *Joel* 3.15. *Hag.* 2. 21, 22. *Jer.* 4. 23,25,28. T
overthrow of the Pagan Roman Empire, is descr
bed in such terms as these are, *Rev.* 6. 12, 13,
And so of the Roman Christian Empire, *Rev.* 8.
11, 12. wherefore the darkning of the sun, and fal
ing of the stars propheſied to be at the end of t
present tribulation of the *Iews*, may signifie the ruin
of great Monarchs and Kingdoms, and especially
the Turkish Monarch
A Learned (n) writ
confineth the words
that particular, but oth
Antichristian powers are likewise to be include
It was an insolent and fastidious expression of one
the Popes, (o) that the
"were two great light
"the Sun (saith he) th
"is the *Pope*; and t
"Moon, that is t
"*Emperour*; and truly
when this propheſie shall be fulfilled, wo to thos
Lights, they shall sit in obscure darkness: Never
theless, though the ruine of other Antichristia
powers may be comprehended under that expres
sion, *of darkning the Sun and the Moon, &c.* yet t
Turkish power is, I suppose, pricipally intended
And this must be before the tribes shall mourn, *viz.*
with such a mourning as that, *Zech.* 12.10.

(n) *Finch* Sum of Divinity, chap. 9. p. 533.

(o) *Gregorius* 9. *inter alia hoc emblema Profert*, Duo sunt luminaria magna, Sol, hoc est Papa, & Luna, hoc est imperator. *Alsted. Cronol. cap.* 32.

A third Scripture, to prove that the Turk mus
be destroyed before the tribes of *Israel* be saved, i
that, "*Rev.* 16.12. The sixth Angel poured out hi
"vial upon the great River *Euphrates*, and the wa-
ter

ter thereof was dryed up, that the way of the Kings of the East might be prepared. Now by *Kings of the East*, the *Israelitish* Nation may be signified; for *Israelites* are so called in Scripture even Kings, or a *Kingdom of Priests*, Exod. 19. 2. And there are that think (though that interpretation of the place is not to me satisfying) that by (p) *Kings of the earth*, Isa. 24. 21. the Jewish Nation is meant. However the Scripture puts upon them a *royal appellation*, and they may be termed *Kings of the East*, because when the *Israelites* shall be converted, they shall especially come forth out of the *Eastern parts* of the world. Therefore in that place before mentioned in *Daniel*, it is said, that tidings out of *the East* should trouble the (Turk) King of the North: And such a thing as this I do believe is intimated, *Ezek.* 43. 2. where it is said, *Behold the glory of the God of* Israel *came from* the way of the East, *and his voice was like the noise of many waters, and the earth shined with his glory*: Consider the place, with *Rev.* 19. 6. But then what is meant by *Euphrates*, which must be dryed up for the Kings of the East?

(p) *Vide* Brightman *in Apoc.* 16. 12.

Answ. 1. This may be understood literally, that the River *Euphrates* (and other Rivers also) shall be dryed up for the *Israelites* to pass over, when God shall cause their captivity to return: For I would not unnecessarily reject a literal interpretation of any Scripture, especially

* See 2 Esdr. 13. 47.

† *una tudemq; Scriptura in multos deduci potest sensus: summatenus hoc est tenenda,*

quemq; locum suum certum habere sensum, simplicem & literalem. R. Solomon Jarchi in Præfat. in Cant. vide Hottinger. Thesaur. Philolog. p. 236.

cially considering the
oftentimes in the Ne
Testament it is said, th
this and the other thi
came to pass, that
there might be a literal fulfilling of such Scripture
which yet had a mystical interpretation, as in R
8. 5. the *Earth-quake* there spoken of, is to be i
terpreted mystically of a great shaking brought up
on the *Roman Empire*, in answer unto the prayers
the *persecuted and martyred* Saints; yet there w
also at the same time
(q) literal fulfilling
that propheſie in a mo
horrendous Earth-quak

(q) *De quo Terræ-motu scribit Ammianus Marcellinus*, l. 26. cap. 14.

which Historians make mention of. And thus m
we say concerning the exsiccation of *Euphrates*; a
understand it both literally and spiritually. And th
literal interpretation doth very well suite with o
ther Scriptures: Read *Isa.* 11. 15. which intim
teth unto us, that the Branches of the River *Nil*
which hath seven streams, shall be dryed up for t
Israelites at their return, and so shall *Euphrates*, ve
16. Consider also *Isa.* 27. 12. with *Zech.* 10. 1
And why should this seem incredible? *Joseph*
(r) saith (albeit ther
(s) are that question t
truth of that story) th
in *Alexanders* time t
Pamphylian Sea was dryed up for him and his Arm
to pass over in his expedition against the *Persi*
Empire. And other
Historians do relate, th
Anno Dom. 1211. ap
peare

(r) *Antiq.* l. 3. c. 7.
(s) Brightman *ubi supra.*

(t) *Haiton* cap. 16. *refert Symonds in Apoc.* p. 155. See the life of *Cienches* I. K. of Tartars.

peared a great *Comet*; and soon after the *Tartarians* came out of their seats into the European world, through the *Caspian Sea*, which gave them way miraculously, as an Angel had directed them. If there should be any thing of truth in these reports, which many judicious Authors have credited, it maketh much for a literal interpretation of the place we have before us.

But 2. *By* Euphrates *may be meant the Turkish Empire*: There are (u) especially two reasons which do constrain me to close with that interpretation (not excluding the former.) One is because I find that in another place in the *Book* of the *Revelation*, the *Turkish power* is signified by *Euphrates*, Rev. 9. 13, 14. *I heard a voice saying, loose the four Angels which are bound in the great River* Euphrates. The meaning of the place may be, That the Turks which lay on both sides the River *Euphrates*, and were divided into four *Sultanies* or Kingdoms should be let loose, partly by composing their civil dissentions, and partly by being united under one *Ottomanical head*, to make a dreadful irruption upon the *Roman Empire*. Again, *Euphrates* is used in the Old Testament, as being significative of the *Assyrian Empire*, Isa. 8. 7. *The Lord bringeth upon them the waters of the River*, (w) i. e. *Euphrates*, which, by way of eminency, is called *the River*. See 1 *Kings* 4. 21. *Psal.* 72. 8. & 80. 11. *even the King of Assyria*: So that you see the King of *Assyria* is expressed by *Euphrates*. Therefore the Turk being the *Assyrian* of the world at this day,

(u) Confer *Brightman & Medum in loc.*

(w) *Vide Targum.*

may well be expressed by the same term. "So then "the sum of all is, that when it is said that *Euphra-* "*tes* must be dryed up, that the way of the Kings of "the East may be prepared: It noteth, that divine "providence will by some means or other, bring a "fatal destruction upon the Turkish Empire, in "order to making the way clear for *Israels* salvati-on. In a word, (and so I pass off from this proposi-tion;) *Rome* shall be destroyed before the conversi-on of the *Jews*: and as for the Pope and Turk, they shall be utterly destroyed after the *Jews* conversion, yet before or together with the consummate salvati-on of the Tribes of *Israel*. The utter destruction of all Antichristian power is in order of nature be-fore, but in time it doth synchronize with the con-summate salvation of *Israel*.

"*Prop.* 4. It will be in a time of very gre-"trouble when *Israel* shall be saved: As it is sai-concerning the second Temple, *Dan.* 9. 25. that it should *be built in troublous times*: So it is true of *E-zekiel's Temple* (which the *Jews* are wont to call t-third Temple, and that's one reason why they em-brace not the Christi-faith (*x*) because th-say, when *Messias* c-meth, he shall build t-third Temple, understanding that literally, whi-they ought to understand only in a mystical sens-*Rev.* 21. 22. And applying those things to the fi-coming of *Messias*, which belong to his second c-ming. I say it is true of *Ezekiel's* Temple) that t-building thereof shall be in very troublous time-though after the buiding is finished, there shall b-the most glorious times that ever were since t-

(*x*) *Lege* P. *Galat.* lib. 5. cap. 10.

wor-

world began. Before *Sion* can be delivered, as to this last and great deliverance which my Text speaketh of, she must be in pain, and distress, and anguish, *Isa.* 26. 17. Yea, the Tribes of *Israel* must be reduced unto an extream hopeless, helpless estate as to man, or outward appearance before their *great salvation* shall break forth, *Ezek.* 37. 11. *Hos.* 2. 15. As when *Israel* was redeemed out of *Egypt*, they were in a most forlorn, and seemingly for ever undone estate, according to that Scripture, *Ezek.* 16. 5. (for that's the proper meaning of the place) so must it be with them again before this their great deliverance, *Jer.* 30. 7. *Alas! for that day is great*, what day is that? even the day *when* Israel *and* Judah *shall be returned to the Land of their Fathers*, ver. 3. *there is none like it, it is even the time of* Jacob's *trouble.*

Yea, I am perswaded, that after the *Israelites* shall be in their own Land again, they shall be brought into the greatest distress that ever any people were in in this world. *Dan.* 12. 1. *There shall be such a time of trouble, as never was since there was a Nation unto that same time.* And when is that? even then when the *Israelites* shall again possesse *the glorious holy Mountain*, chap. 11. ver. 45. For even all the Nations of them which shall be destroyed with the fire that Christ shall be revealed from heaven in, shall combine against the converted *Israelites*, whereby they will be brought into marvellous distress: Let him that hath understanding consider for this, these Scriptures, *Joel* 3. 1, 2. *Zech.* 12. 2, 3. & 14. from verse 1 to 12. *Rev.* 16. 14, 15. *Mal.* 4. 1, 2, 3.

And as it is true, that *Israels* salvation will be in a time of very great trouble unto that Nation, so there must immediately precede this glorious day (y) most dreadful shakings and over-turnings, confusions and destructions all the world over. Well therefore might *Balaam* say, when the inspiration of the Almighty moved him, *Alas who shall live when God doth this!* Numbers 24. 23.

(y) *Quis ergo non videt magnam aliquam & horribilem totius mundi mutationem expectandam esse.* Gualt. in Rom. 11. Hom. 66.

Before this salvation is over, the great battel of *Armageddon* must be fought, which will be the most terrible day of battel that ever was. Turk and Pope and House of *Austria*, &c. the great Dragon of the bottomless pit acting and breathing in them all you must expect that they will rally their broken forces, and combine together to destroy the Kingdom of Christ amongst *Jews* and *Gentiles*, and they will cause trouble and amazement, and a great shaking over all the earth, *Rev.* 16. 13, 14. Besides before this day, God will be very terrible in his doings amongst the Children of men, he will overthrow great Kingdoms, and make Nations desolate and bring defenced Cities into ruinous heaps: And therefore if now the time should be at hand where this mighty work shall be brought to pass, you must expect to hear that the devouring plagues of God are utterly consuming all things. Look then to hear of Pestilencies, Fires, Wars among the Nations such as the like was never known since the world began. All *Europe*, *Asia*, and *Africa*, will be in a flame

flame; when this day is come. (z) *Asia* is like to be in a flame of War between *Israelites* and Turks; *Europe* between the followers of the Lamb, and the followers of the beast, the worshippers of Christ and Antichrist; yea, then you must look to hear such dreadful, doleful things, that the first hearing of them will make your hearts to ake, ears to tingle, and your souls within you to stand amazed with horrour. Consider *Luke* 21. 25, 26, 27, 28.—Ἀποψυχόντων ἀνθρώπων, &c.

(z) *Redibunt Iudæi ad terram suam vi & armis; & cum regna orientalia & Australia ad arma conclamantia, contra insurgent (bestianis interim in occidente vires recolligentibus contra ecclesiam Christianam, adeo ut totus orbis bello conflagrari videbitur) illi rebus præclare gestis de stratis hostibus frequentes victorias reportabunt, &c.* Author clavis Recusæ. p. 14.

"*Prop.* 5. There is reason to hope that the salvation of the Tribes of *Israel* is near to be revealed. Indeed to determine justly how nigh the conversion of the *Jews* is; for my own part, I look upon it, as presumptuous and unwarrantable, for the reasons before mentioned. Only in general, that the time is near, we may safely conclude. *Q.* But what reason is there for such a conclusion? *Answ.* 1. Because the Scripture saith that this work must be brought to pass in the last dayes, *Numb.* 24. 14. *Hos.* 3. last. *Jer.* 30. 24. *In the latter days you shall consider it, h. e.* when the latter days are come, then you shall understand the truth of this Prophesie, that your enemies shall be destroyed, and your selves saved. And indeed it will be in the *latter part* of the *last days*, when this salvation shall begin; for the *Jews* shall be converted, when Antichrist is near

unto his total ruine. Now that the latter part of these last days are accomplished in some measure is evident, if we consider the characters of the last times laid down by the Apostle, 2 *Tim.* 3. begin. It would be too long to insist upon all the characters of the last time, which the Apostle there doth mention. Only let us take notice of three or four of them, and then judge if we are not fallen into those times 1. *Men shall be covetous*, that's one character of the last times; if we see men laying up a world of money, and unjust gain, procured by usury, by bribery, by selling Offices, and the like unrighteous practices, it giveth us sad occasion to think of the word. 2. *Unthankful*; when the best friends in the world are forgotten, and those that have been instruments of great deliverances, are requited evil for all their love; such ingratitude is a character of the last times. 3. *Truce-breakers*, when there are those that will promise any thing to serve their own ends, but never do as they have promised. And when the most *Solemn Covenants*, not only with men but with God are made nothing of; this is what the word hath fore-told shall come to pass in the last times, four *Traytors i. e.* such as shall betray the Saints of God; for that is the Scripture notion of a Traytor, one that is false and perfidious to an interest of Jesus Christ.

(a) *Lege* Cyprian *ad Magnum.*

(u) Such an one as *Judas* was, is a Traytor, *Luke* 6. 16. and such as the *Pharisees* were, are Traytors in the language of Scripture. So then, by these things it is evident, that the last times are come, and therefore the conversion of the *Jews* hasteneth.

2. That

"2. That large measure of the spirit of grace "which God hath given to some of his people, is "a comfortable ground of hope that *Israels* salvati-"on is not far off: As when salvation is near to come, men ought to be very holy, *Isa.* 56. 1. So the Saints of God are wont to be so. When the Lord intends to bestow eminent mercy upon his people, he useth to prepare them for it, by pouring abundantly of his Spirit upon them, *Luke* 1. 17. Now the conversion of the *Jews* will be an eminent mercy unto *Gentile* Churches, *Rom.* 11. 15. Therefore before that day, the Lord will refine his people. And hath he not done so? why have the Churches of Christ been put into the furnace of late? Surely it is that they might come forth, as gold cometh out of the fire. Great tribulation is upon the Saints in other places of the world, that so they might come forth with their garments washed in the bloud of the Lamb. And doubtless, as the Lord God is hardning the wicked for the day of destruction; so he is sanctifying his people, and fitting them for a day of great salvation, by the present judgments, persecutions, and general calamities which are come, and coming upon the world.

"3. The wickedness of the wicked, is grown to "a monstrous height, and that is a sign it will not be "long before the deliverer come unto *Sion*. When righteous men are more and more righteous, and when wicked men are more and more wicked, 'tis a sign that the Lord is coming to finish the Mystery of God, in creating the new world wherein the righteous should dwell, *Rev.* 22. 11, 12. *Mal.* 3. 13, 14, 15, wherefore if we would know whether this *salvation of Israel* be near or no, then we must

consider whether the *Antichristian Generation* have filled up the measure of their iniquity, collate *Gen.* 15.16. with *Luke* 21. 24. And truly, there is reason to think that the iniquity of the Antichristian world is almost full. For then is sin full, when according to all the dimensions of it, the measure thereof is filled up, *scil.* "when the breadth, and "length, and height, and depth of sin is fulfilled. And is it not coming to that apace at this day? sin hath filled up its breadth, when it is become universal. And how doth the iniquity of the Antichristian Generation abound in this respect? Have not some Lands received (if not the mark) the number of the beasts name, which once had almost wholly cast him off? Doth not Popery spread it self abroad, and prevail exceedingly? However to be sure, there was a time when all the world wondred after the beast. And sin hath filled up that dimension of its length when it hath been of long continuance. And hath not the iniquity of Antichrist been so? It might be proved, that the Blasphemy (*i.e.* the Idolatry) *Isa.* 65. 7.) of Antichrist hath continued above 1200 years. Again, sin hath filled up that dimension of its height when it is grown insolent against heaven, when there is sinning with an high hand, when hideous blasphemies are spoken against the God of heaven. Thus must it be immediately before the calling of the *Jews*, *Rev.* 16. 11, 12. And is it not so at this day? How do the wicked blaspheme God? Do they not blaspheme prayer, and blaspheme the word? Do they not blaspheme the Son of God? Again, sin hath filled up that dimension of its depth, when men are hellishly bent to do wickedly, when the sins of men are as deep as hell,

hell, when they are full of rage and malice against goodness, which is the principal sin of hell. If we see that the Antichristian party is full of malice against God, against the Ministers of God, against the Saints of God, then know that sin is coming to its depth apace: So when the haters of the Lord are not bettered by judgments, but when the mighty hand of God is lifted up they trespass yet more against the Lord. These are signs that Antichrist is filling up his measure of iniquity, and so that the Redemption of *Israel* hasteneth.

"4. We may reason from that great and gene-
"ral expectation which is in the hearts of the Lords
"people, that the salvation of *Israel* is near to be
"revealed. It is observable, (b) that at Christ's first coming there were some that had at that very time great expectations of his coming. *Simeon* was one in whose heart God by his spirit, had put this earnest expectation, *Luke* 2. 25. And besides *Simeon*, there were many other gracious souls which were then looking for the consolation of *Israel*, verse 38. yea, it was generally expected that Christ would then appear. Hence the Woman of *Samaria* said unto our Saviour, *John* 4. 25. *Messias cometh* in the present Tense, *doth come*: and not in the future Tense, *shall come*; *q. d.* We are now all expecting such a thing as this, the time spoken of by the Prophet for *Messias* coming is fulfilled, and therefore we conclude that now he is coming; even so when the Lord is appearing to build up *Sion* (albeit a death may come upon those expectations for a while) he will raise up great hopes and expecta-

(b) *Vide* Hornbeck, *contra Judæos*, l. 3. cap. 1.

expectations in the hearts of his people touching this matter: And that you see is strangely come to pass already, though I believe, many that have much confidence now, will ere long despair of ever seeing that which now they suppose (but very unreasonably as to the time) they shall see it may be the next year. Nevertheless it is not for nothing that the Lord hath raised such expectations in the world. And it is good for us from hence to draw a wise and sober encouragement unto faith and prayer, that the Lord would be pleased to accomplish this work so much looked for, and hasten it in its season.

"5. We may argue from the works of God, that "the salvation of *Israel* is near to be revealed. The present disposition of divine providence maketh it evident, that God is about some great work. And why may it not be this work, or in order to preparing things for this great day of *Israel's* salvation? Consider well the workings of providence before this great and notable day which I am speaking of. "There must be wonders in the heavens, and in the "earth bloud, and fire, and pillars of smoke, the "Sun shall be turned into darkness, and the Moon "into bloud, *Joel* 2. 30, 31. Now when there have been terrible Comets, and many other amazing prodigies visible to the world; and when Towns and Cities have been desolated with fire, and the smoke of their burning hath darkened the Sun, and made the Moon to look as red as bloud; hath not this Scripture been fulfilled? Surely these things do declare, that some notable day of the Lord is at hand. Christ's first coming was signifyed by

by (c) a Comet; whereupon *Cæsar* enquired of one that went under the notion of a Prophetess; what should be the meaning of that Comet? and answer was returned, that there was an Hebrew Child born, (*viz.* Christ) that should be the greatest man that ever was, and that there was a new Religion, (*viz.* the Christian Religion) shortly to be set up in the world. And what if the providential coming of Christ to destroy *Rome*, and to convert the *Jews*, should be signifyed by Comets and other prodigies? The ruine of the Jewish state by the *Romans* had *d fearful sights* to fore-run it, *Luke* 21. 11. And why may not their restauration, and the great changes which then shall come upon the world, be signifyed by the same kind of providences? Add to this, the present shakings and dashings of the Nations one against another, with that distress which is upon the earth; mens hearts failing them with expectation of what is coming, and the waves of many Nations begin to roar and lift up their voice, so must it be when the Redemption of *Israel* draweth nigh, *Luke* 21. 25, 26, 27, 28. That the Lords name is near, his wondrous works do declare, *Psal.* 75. 1.

(c) *Lege* Alsted. Cronol. *cap.* 49.

(d) *Vide Joseph. de Bello. Jud.* 2. 7. *cap.* 12.

"6. The light of those truths which do concern "the calling of the *Jews*, is wonderfully broken "forth *of late time*. Not long since it seemed very paradoxical to affirm, that ever there should be a general conversion of the Jewish Nation: But that truth of late hath gained ground much throughout the

the world. And albeit there have ever been some amongst the Orthodox that have in the general *Thesis* concurred, that such a thing shall be in the appointed season; yet as to the glory of this day and the happy time which then shall come and continue unto the Church, there hath been little known in many ages during the reign of Antichrist: Only in these late days, these things have obtained credit, much more universally than heretofore; And that's a sign that the time of the end draweth on apace, *Dan.* 12. 4, 9. *Rev.* 22.10.

"*Prop.* 6. Between the inchoation and the consummation of *Israels* deliverance, there will a considerable space *of time intervene.*

From the time of *Israels* coming out of *Egypt*, unto the time of their quiet possessing the Land of *Canaan*, there was the space of 46 years. Also the second Temple was 46 years in building, (*John* 2. 20. (†) or in *Herods* repairing of it.) And some conceive that *Ezekiel's* Temple will be about 45 years in finishing, because of the difference which is in *Daniels* numbers, *chap.* 12. *verse* 11, 12. But although I am far from their opinion, who think those days are to be understood of natural, and not of Prophetical days; and therefore that they were fulfilled in (a) *Antiochus* his time) yet I believe that both the

(†) *Ego simpliciter accipio de tempore quo extrui ab Herode Cæptum erat templum, & ab ipsis fundamentis instauratum. A primis ab Herode jactis Templi fundamentis, ad id momentum quo istud Christo objiciunt Judæi, fluxerunt præcise* 46. *anni.* Lud. Capel. *Spicil.* p. 60.

(a) Sic *Junius, Broughton, Rollock, Polanus, Willet,* &c.

the 1290, and the 1335 days or years are past and gone, and that therefore no such conclusion can be grounded upon that place. Nor would I go about to determine how long this work of *Israels* salvation shall be in finishing after once it is begun. I love not to utter things that have not (to my own understanding at least) a solid foundation upon the Scripture: Only I say in the general, it will be the work of some years. It may be some of you may think that if this work should now begin, that then it would be all over within a few Moneths, or within a year or two: but you will surely find your selves mistaken, for there are yet divers vials to be poured forth before this work be over. Now the pouring forth of a vial, doth take up a considerable space of time: Some assign (*f*) the space of six times six (*i. e.* 36) years to every vial, (†) others a far larger space of time; but though those principles will not hold, yet every vial must have some considerable time for its pouring forth. For a vial is (*g*) a vessel of large quantity with a narrow mouth; so that if a vial be full, it must have some time to be poured forth. A vial is not emptied at once in an instant, but gradually. Therefore inasmuch as there are divers vials *full* of the wrath of God to be poured forth between the inchoation and consummation of *Israels* deliverance; it is evident, that there must a considerable space of

(*f*) *Sic Author Clavis Recusæ.*

(†) *Phialæ aliquot sæcula sibi poscunt nec pauciora quam decem.* Cotterius, *in Apoc.* cap. 20.

(*g*) Φιάλη *quasi* πιάλη παρὰ τὸ πίειν ἅλις. *Scapula.*

of time intervene between the beginning, and the finishing of this work.

Let us then consider, that there is 1. *A preparatory salvation* of *Israel*. Hence we read of the way of *the Kings of the East being prepared*, *Rev.* 16. 12. "See also *Ezek.* 37. 7. As I prophesied, there was "a noise, and behold a shaking, and the bones came "together bone to *his bone*. When this salvation of *Israel* shall begin, it will make *a noise*, and a sound all the world over, even such a noise as shall make the Nations stand amzed. The dead bones when they begin to stir will make a rattling all the world over, *and a shaking*: As when the *Jews* were returned out of *Babylon*, there was a noise and a shaking, for the *Babylonian* Empire was shaken in pieces, and all the earth was moved at the fall thereof. Even so when the twelve Tribes of *Israel* shall be saved, *Babylon* shall be shaken, the Turkish Empire shall be shaken, *the house of Austria* shall be shaken, and other Kingdoms shall be shaken; and this shaking is preparative: Read the verses following. 2. There is *a plenary salvation* of *Israel*. This doth not take place till after the destruction of *Ezekiel's Gog* and *Magog*, *i. e.* the Turk, *Ezek.* 39. 22. And (which will be at the same time) the utter-abolition of the man of sin.

"*Prop.* 7. When once God shall begin this work "of *Israels* salvation, it shall be carryed on with "speed and irresistible might.

"1. The work will be carryed on with speed. And this may well stand with what before was said. For that which is long in respect of us, considering our hasty expectations, is in it self speedy, *Hab.* 2. 3. *Luke* 18. 8. All motions when they come near their cent-

center are moſt ſwift; As an arrow that is ſhot out of a bow, when it cometh near unto the earth is moſt ſpeedy in its motion, ſo it is here. Hence it is ſaid, that the *Iſraelites at their return ſhall even fly*, Iſay 11. 14. Beſides the Lord Jeſus is eager in his purſuit, when once he is near unto the poſſeſſion of his glorious kingdom upon earth: As Satan when he knoweth that his time is but ſhort, he rageth exceedingly, and doth more miſchief than ordinary, ſo may we ſay that the Lord Jeſus will do more good in deſtroying the great enemies of his kingdom, than in the ordinary courſe of his providence hath been known: So that Chriſt will do more work, and deſtroy more adverſaries in a few years in the laſt times, than in many years in former days. The heart of Chriſt doth even long to be poſſeſſed of his kingdom, when he ſeeth the time is at hand. Therefore the Lord will haſten this work of *Iſraels* ſalvation in its ſeaſon, *Iſa.* 60. 22. when once the wheel is ſet a going, when once the Lord is upon the wing, he will come leaping over the hills like a Roe upon the mountains.

2. The work ſhall then be carryed on irreſiſtibly.

Heretofore there have been attempts (as hereafter may be ſaid more abundantly) towards the ſalvation of *Iſrael* which have all ended in miſerable diſappointments: But when the appointed time is come (though ſtops & ſeeming-retrograde motions there may be ſomtimes, that is a uſual method of divine providence) it ſhall be carryed on ſucceſsfully at laſt. The Lord will pluck up the mountains by the roots when they ſtand in his way, *Zech.* 4. 7. No enemies ſhall be able to ſtand before the ſaved

Tribes

Tribes of *Israel*, *Numb.* 24. 8. *Zech.* 9. 13. F
the Lord from heaven will fight for them: As wh
the Jewish state was destroyed by the *Romans*, t
Lord did fight against them. And therefore Ti
refused to be crown
for that victory (fo
he) "*If their God had*
"*fought against them*,
"*could never have overcome them*: So when the Lo
shall in mercy return them to the Land of the
fathers again, he will fight for them, *Rev.* 16. 1
Hos. 1. 7. *Zech.* 9. 14.

(g) *Philostr.* lib 6. cap. 14. *Joseph. de Bello Jud.* l. 7. c. 16.

And thus much may suffice for the *second* thi
propounded to be spoken unto in the Doctrinal di
cussion of that great truth which we have before u
In the *third* place we proceed to inquire into t
Reasons of this point. Why the Tribes of *Israel* sha
be saved? Briefly, there are such reasons as the
to be assigned, why this salvation shall come t
pass.

"1. Because of the free rich grace & mercy of Go
This was the very reason why God took the *Isra*
lites to be his people at first in the days of old, wh
they, and they only were the Militant Church, *De*
7. 7, 8. And the same reason remaineth still to
given why the Lord will take them to be his peop
again. Why did not God cast off the *Israelites* so
ner? certainly they deserved it long before, b
because of his own infinite grace and goodness, t
Lord did not of a long time reject them. So h
will not cast them off *for ever*, for the same reason
As the justice of God is a ground of the *Israelit*
rejection, *Rom.* 11. 22. So his mercy is a groun
of their *reception* into divine favour again. Hence

is said, that the Lord doth this *for his own sake*, and not for the sake of any thing in the *Israelites* themselves, *Ezek.* 20. 44. & 36. 32.

"*R.* 2. From the stability of Gods election, 2 *Tim.* 2. 19. *Dan.* 12. 1. It is not possible that so much as one elect soul should miss of salvation, though all the *deceivers on earth*, and all the *devils of hell* should do their utmost to destroy such a soul, *Matth.* 24. 24. *John* 17. 12. Sure then it cannot be that an *elect Nation* should miss of salvation. Whence was it that some few of *Israel* were saved in the Apostles days, and not others as well as they? This was the reason, because some belonged to *election*, which others did not, *Rom.* 11. 7. And this is one reason which the Apostle giveth in this Chapter, verse 28. to prove that a time will come when all *Israel* shall be saved, *viz.* because of *election*. Consider *John* 10. 16.

"*R.* 3. *Taken from the power of God:* This also is another reason given by the Apostle in this Chapter, to prove that the *Israelites* shall again be taken into Covenant with God, notwithstanding their present rejection, because verse 23. *God is able to graff them in again.* And that God is able to do this difficult (and to nature and reason impossible) work, is proved in verse 24. from the calling of the *Gentiles*, if (saith the Apostle) God hath called the *Gentiles*, *and so contrary to nature graffed that which was wild into the good Olive tree:* Sure then he is able to graff the *Israelites*, *which are the natural branches into their own Olive tree:* But God hath called the *Gentiles*, therefore he is able to call the *Jews* again to become his people, therefore this shall be done.

Yea verily, such is the infinite power of *Jehovah*, that he is able to bring this mighty work to pass by a beck of his finger. Hence it is said, *Zech.* 10.8. *I will hiss for them and gather them*: The Lord can as easily gather the dispersed *Israelites* out of all corners of the earth, as a man can hiss, or whistle, or call a creature that will come to him with the beck of his hand. Such is the power of the great God. Alas, there are many in the world that these things seem incredible unto; but as the Apostle said to them, *Acts* 26.8. *Why should it be thought a thing incredible with you that God should raise the dead?* So I say in this case, why should it be thought a thing incredible, that God should raise the dead *Jews* out of the grave of sin and utter darkness, and that he should breathe the breath of life into those dry and dead bones? Indeed if the work were to be done by men or Angels, or any creature alone, well might it be thought a thing incredible: But inasmuch as the great God, to whom nothing is or can be too hard (inasmuch as he who hath made heaven and earth hath engaged his omnipotency to bring this work to pass, most certainly it shall be accomplished in the appointed time.

"*Reas.* 4. That so the divine Prophesies of the "Scripture *may be fulfilled*. It must needs be that what ever God hath spoken by his holy Prophets should be accomplished, *Isa.* 44.6. Hence divers times in the Scripture it is said, that this and the other thing came to pass, that so that might be fulfilled which was before spoken by the Prophets. See *Matth.* 1.23. & 13.14,34,35. & 26.54,56. Now the Prophets have spoken concerning this salvation of the Tribes of *Israel*: *This mystery of God hath been*

declared

declared by the Prophets, Rev. 10. 7. Yea the truth is, that all the Prophets which have written since the world began have spoken more or less concerning this matter; for this you may see an express place of Scripture, *Acts* 3. 21, 24. And let any man unto whom God hath given understanding, impartially search the writings of the Prophets, and he shall find that this was their great design, to fore-tell the glory of *Messias* his kingdom, which will appear after all *Israel shall be saved*. The truth is, that there is not any one prophetical book (the book of *Jonah* is rather an History than a Prophesie) in all the Scripture, be it in Old Testament or in New, which doth not speak something concerning the salvation of *Israel*. Therefore this must needs be brought to pass.

c R. 5. Because of the Covenant of God. This also is another reason used by the Apostle in this Chapter, to prove that all *Israel* shall be saved, ver. 27. 28. And the strength of that argument lyeth in this, that the *Covenant* of God is *everlasting*. Hence it is said, verse 25. *Blindness is hapned unto Israel but in part*, i. e. their blindness is *neither universal* (for a remnant were saved in the Apostles days, verse 5.) *nor perpetual*; for because of Gods everlasting Covenant, this blindness shall not be everlasting blindness. And if we observe the Scripture, we shall find, that the salvation of *Israel* is still grounded upon Gods Covenant. See *Levit.* 26. 42. *Ezek.* 16. 60. *Zech.* 9. 11.

(*b*) The *Jews* have a saying frequently admonst them, "That if any one do make void

(h) *Qui irritum facit fadus Abrahami, Patris nostri, non habebit partem in futuro seculo. Vide* Hospinian. *de Orig.*

Fest. fol. 19. ex R. Maimon. de circumcis. cap. 3. s. 8. "the Covenant of their "Father *Abraham*, he "shall have no share in the good things of the fu- "ture world. But what do they less than make void the Covenant of *Abraham*, who deny that the *Jews* shall be converted? And truly shall I say to you, that they who make a nothing of the Covenant of God with faithful Ancestors, will see their error if ever they see the *Jews* converted.

"*R.* 6. Because of the many fervent and faith- "ful prayers which have been put up unto God for "*Israels salvation*. How many of the Saints have prayed in faith for this? Did not *Moses* do so? *Deut.* 33. 7. which prayer of the man of God was indeed in part fulfilled in the return of the *Babylonish* captivity, but a further answer thereunto is yet behind. Did not *David* for this pray in the holy Ghost, *Psal.* 14. 7. Oh (saith the Psalmist) that the day were come when the deliverer shall come unto *Sion*, and all *Israel* shall be saved! And what shall we say of *Pauls* prayer continually, if this were not it? *Rom.* 10. 1. And are not (*i*) those words, *Can.* 6. 13. an earnest prayer of *Gentile* Christian Churches for the conversion of the *Jews*? In the book of *Canticles the Church in general* is signified by *the Daughters of Jerusalem*, and the Jewish Church in special by *the Shulamite*, because of the peace and perfection which shall be in that Church after the Tribes are converted.

(i) *Confer Brightmanni Scholia in Cant.* and Mr. *Cotton in loc. Leigh Critica Sacra in verbo.* שׁוּלַמִּית.

And thus have you heard the reasons of this truth. We come now in the *fourth place* to enquire

what

what kind of salvation it is which all the Tribes of *Israel* shall partake of?

Answ. They shall partake 1. Of a *glorious*, 2. A *wonderful*, 3. A *spiritual*, 4. A *temporal* salvation. Now of these in their order.

"1. All *Israel* shall be saved with a glorious "salvation. See *Isa.* 60. 1, 3. and 62. 2, 3. and 66. 11.

Quest. But in what respects will the salvation of the Tribes of *Israel* be a *glorious* salvation?

"*Answ.* 1. In respect of the place which the "*Israelites* shall again possesse, *viz.* the Land promi- "sed unto their *Father Abraham.* Some (*k*) that have believed and asserted a general conversion of the *Jews*, yet have doubted whether they should ever again possess the Land of their fathers; But the Scripture is very clear and full for this, that I see not how it can justly be denyed or questioned. See *Isa.* 61. 4. *Jer.* 30. 3. *Ezek.* 36. 33, 34, 35. And *Zech.* 12. 6. "*Jerusalem* shall be inhabited again in her own place, even in *Jerusalem*, which must not be restrained unto the return from the *Babylonian* captivity, for it must be in that great day (even the time of *Messias*) spoken of verse 3, 4, 8, 11. Besides, in the former Chapter, the crucifying of Christ, and the rejection of the Jewish Nation was propheſied of. Now after this must *Jerusalem* be inhabited again. Consider also Chap. 14. verse 9, 10, 11. where you will find, that when the time cometh (which is surely yet to come) *that there shall be one Lord, and his name one*; *Jerusalem* shall be again inhabited.

(k) *Sic Willetus, Prideux, Voetius, &c.*

Now in this respect *Israels* salvation may well be esteemed glorious, for the Land of *Judah* is in Scripture language a *glorious Land*, as being indeed a Type of heaven, the place of everlasting glory. See *Dan.* 11. 41, 45. & 8. 9. with *Ezek.* 20. 6, 15. *Isa.* 36, 17. *Mal.* 3. 12.

"Secondly, the salvation of *Israel* will be glorious "in respect of the multitude of them which "shall be saved: The *Israelites* shall come flocking in marvellous multitudes, when this glorious day is come. See *Jer.* 31. 8. *Ezek.* 36. 38. & 37. 10. & 43. 2.

And this is evident, if we consider that the *Jews* and *Israelites* are scattered even throughout the whole world more or less, and that many parts of the earth do abound with them, *Deut.* 28. 64. *Isa.* 43. 5, 6. There are many *Israelites* in *Europe*. Some (*l*) write that at one time there were driven out of *Spain* as many *Jews* as came out of *Egypt* in the days of *Moses*, and (*m*) that there were at another time twice as many *Jews* expelled *France* as there came *Israelites* out of *Egypt* in the days of old. *Salonica* is full of none but *Jews* (*n*) where they do (and no where else in the world do they so) if reports of Travellers may be credited, speak Hebrew as their natural language. And there are that affirm (*o*) that in those two Cities of *Salonica* (called of old, and

(l) *Viz. Anno Dom.* 1211. *teste R. Abrahanel in* Isa. 46. *Hornbeck Prolog. in Judæ.* pag. 6.

(m) *Confer eundem* ibid.

(n) See *Lithgows* Travels p. 115, 116.

(o) *Purchas his Pilgr.* l. 2. ch. 13. p. 119.

in

in the Scripture *Thessalonica*) and *Constantinople* there have inhabited sixteen hundred thousand *Israelites*. And in that one City of *Rome* have been numbred sometimes ten, sometimes twenty thousand *Jews*. And *Africa* (†) doth more abound with *Israelites* than *Europe*. But especially it is true concerning *Asia*, that most numerous multitudes of *Israelites* are there. (*) In *Media* there are exceeding many. *Josephus* (p) saith, that in his time the ten Tribes were known to be beyond *Euphrates* in vast and innumerable companies. Hence *Agrippa* in that oration which he made to the *Jews* (q) to dissuade them from rebelling against the *Roman Empire*, tells them (as *Josephus* relateth the story) that their brethren beyond *Euphrates* would not help them. And (r) *Jerom* (who lived 400 years after Christ) saith, that in his time the ten Tribes were known to be in *Media*, whither the Scripture saith they were transported in the *Assyrian* captivity, 2 *Kings* 17.6. And (s) another that lived long after *Jerom*, saith, that travelling those parts, he saw numerous multitudes of *Israelites*, being the posterity of the ten Tribes, and that they were distinguished by their Tribes, the Tribe of *Reuben* being in such a place,

(†) *Vid. Leo. Afric.* lib. 2. c. 3. 6. &c.

(*) *Vide Bochart. Geogr. Sacr. l. 3. c. 14. p. 210.*

(p) *Antiq. l. 11. c. 5.*

(q) *De Bello Jud. l. 2. c. 16.*

(r) *Consule Hierom. in Joel 3. 6. vide quoq; Magdeb. Cent. 4. p. 1457.*

(s) *R. Benjamin in Itinerar. Confer Purchase ubi supr. p. 123.*

the Tribe of *Gad* in such a place, *&c.* So that if one may believe a *Jew*, the body of the ten Tribes still remaineth about those parts where the King of *Assyria* had placed them. Likewise (*t*) *Tartaria* doth abound with *Israelites*. (*u*) Some think that the *Tartars* are the ten Tribes: But (*w*) others upon better grounds affirm the contrary, that the *Tartars* are not the progeny of the ten Tribes, yet many *Israelites* there are scattered amongst them. And many of them are *in China*. Hence some learned (*x*) men are of opinion, that by the *Land of Sinim*, *Isa*, 49. 12. is meant *China*. But although I think not so, for *Sinim* there may well be interpreted (according to the exact scope of that place, declaring a gathering of *Israelites* out of the four corners of the earth) as signifying the *South*, and therefore the word may well intimate a place (*y*) in *Egypt* called *Sin*; yet it is true, that many *Israelites* are dispersed in those parts. In a word, it is justly believed, that all the *Israelites* which be in the world were (*z*) together, they would make the greatest Nation

(*t*) *Morna de ver. Rel. Christ. c.* 26. *p.* 423.

(*u*) *Morne ibid. Boterus Relat* 2. *Atq; Anonymus quem habeo M. SS. multis id argumentis conatur probare.*

(*w*) *Purchase l. supr. citato.* p. 320. *Fuller Miscel.* l. 2. *cap.* 6. *Voet.* Disp. part. 2. p. 134, 144, 147, 681. *ubi citat* Besoldum *& alios.*

(*x*) *Sic Junius in loc. &* Men. Ben. Israel *in spe.* p. 48. *Sic etiam Heurnius de legat. Evan. c.* 4. p. 135.

(*y*) *Sic interpretantur* R. Abenezra, *&* Saadias *apud* Kimchium. Bochartus *in lib. ante citato.* p. 312, 346, 359. *Engl. Annot.*

(*z*) *Si Judæos spectemus manifesta veteris benedictionis ve-*

on upon the whole earth. Hence the Scripture plainly intimateth (for why should we unnecessarily refuse literal interpretations?) that at the return of *Israel*, the Land of their Fathers will be too little for them, such will the multitude of their number be, and that therefore they must have other Countreys adjoyning for their possession. Consider *Zech.* 10. 10. *Isa.* 49. 19, 20. & 54. 2, 3. *Numb.* 24. 17, 18. *Obad.* 19.

stigia in illis conspici possunt, maximè quoad numerosam & incredibilem multitudinem, quâ omnes alias gentes quotquot in toto terrarum orbe sunt longè superant. Gualt. *in Rom.* p. 159. *confer etiam* Bezam *in Rom.* 11. 25.

"3. The salvation of *Israel* will be glorious, in "respect of the continuance of their happiness, "when once this great work is brought unto per-"fection.

Justly how long this glorious day shall continue, is not for us to say, for therein the Scripture is silent; Only it is evident, that it will be for Generations one after another. If you look into that place in the Prophet, from whence the Apostle taketh the words of my Text (*viz. Isa.* 59. 20, 21.) you will see that *the saved state of Israel* must continue at least for three Generations. See also *Ezek.* 37. 25. yea this glory will continue for many Generations, *Isa.* 60. 15. Hence *the new heavens and the new earth*, which God will create when the salvation of all *Israel* shall be consummate, is said (not to be for a while, and so to pass away, but) *to remain* before him, *Isa.* 66. 22. Yea this glorious state and condition of *Israel* is said *to last for ever*, partly because they shall never more be brought into the hands of any oppressors, and partly because this their glory will be of very long continuance, *Joel* 3. 20.

"4. This

"4. This salvation of the Tribes of *Israel* will "be glorious unto them, inasmuch as the *Israelitish* "Nation shall then be acknowledged and respected "ed in the world above any other Nation or people. Consider *Zech.* 8. 22, 23. & 9. 16. *Jer.* 23. 8. *Isa.* 61. 5, 9. & 14. 1, 2. *Zeph.* 3. last. *Mic.* 4. 8. *Ezek.* 16. 61.

And there is good reason why it should be thus. 1. Because they are as it were the Eldest Brother. *Luke* 15. 25. *Exod.* 4. 22. *Gen.* 9. 27. The *Jews* were the people of God before the *Gentiles*. There was a time when they were the only Church upon earth, *Amos* 3. 2. *John* 4. 22. So that the *Gentile* Church which now is, is *surrogate Israel*, Rom. 11. 17. and is therefore often called *Israel* in the book of *Revelation*. It is also observable, that the first Christian Church which ever was in the world did consist wholly of *Jews*, *Rom.* 1. 16. *Matth.* 10. 5, 6. *Acts* 13. 46. & 1. 15.

"2. Because the *Messias*, the Lord Jesus Christ "the Saviour of the world according to his humane "nature, was *an Israelite*, Gen. 12. 3. *Heb.* 3. 16. And of the Tribe of *Judah*, Heb. 7. 14. *It is evident* (saith the Apostle) *that our Lord sprang out of Judah*: Although now the *Jews* have raised great controversies about the Genealogy of Christ, yet in those days it was so manifest that Jesus of *Nazareth* was sprung from *Judah*, that no *Jews* (although such as denyed that Jesus was the Christ) could ever deny that he came of the Tribe of *Judah*; "Therefore the Apostle "saith, that it is *evident*, our Lord came of *Judah*, *q. d.* no man doubteth of that. For *Messias* came from the house of *David*, *Acts* 2. 30. therefore he was of the Tribe of *Judah*: And this is manifest, if we

we compare *Matthews* and *Lukes* Genealogy of Christ. *Mary* the Mother of Christ was of the house of *David*. *Eli* was *Marys* natural father, for he was *Josephs* legal Father (or Father-in-law) *Luke* 2.23. which is evident, because *Jacob* was *Josephs* natural Father, *Matth.* 1.16. Therefore *Mary* being *Elie's* Daughter, was naturally descended from the line and loins of *David*; Therefore Christ sprang of *Judah*. It is true indeed, that Christ descended from *Ruth*, who was a *Moabitess*, to signifie that *Gentiles* should by him be saved as well as *Jews*, but the rest of his Predecessors were *Israelites*. Now this is the greatest thing which the *Jews* have to glory in, and that which maketh the *Israelitish* Nation to be above others desirable, *Hag.* 2.7. Therefore the Apostle speaking of the priviledges and glories which the *Israelites* had above other people, mentioneth this in the last place, as being more than all other things that may be said or thought of, *Rom.* 9.5. As it is true, that the humane nature is exalted above the Angelical nature in respect of Christ, *Eph.* 1. 20, 21. *Col.* 1. 15. because it may be said that Christ is a man, but not that Christ is (in respect of nature) an Angel; So, in respect of Christ, the Jewish Nation is exalted above every Nation, because it may be said that Christ was an *Israelite*, but not that he was of any other Nation.

"5. This salvation of *Israel* will be glorious in-
"asmuch as the Lord Jesus Christ shall then possess
"his Davidical *kingdom*. If we search the Scriptures, we shall find that there is a threefold kingdom of Christ. 1. *Providential*, whereby he governeth the world, in respect whereof he is called *the King of Nations*, Jer. 10. 7. See *Matth.* 28. 18.

John

John 5. 27. 2. *Spiritual*, in respect whereof he is stiled *the King of Saints*, Rev. 15. 3. and this is either. 1. *Internal* in the souls, hearts and consciences of men, and is very fitly termed *the kingdom of grace*, Col. 1. 13. Rom. 14. 17. or 2. *External*, i. e. *Ecclesiastical*, under this consideration cometh *the kingdom of Ordinances*. Christ, as King and Head of his Church, hath appointed a Government and Ordinances therein. Thus it is said, *Acts* 1. 3. that the Lord after he was risen, appearing to his Disciples *spake to them of the things pertaining to the kingdom of God*, part of the meaning of which Scripture may well be, That (*a*) Christ did then instruct his Disciples concerning the Order and Government of his Church, what Officers, what Seals, what Censures, *&c.* he would have observed therein: But besides these, there is 3. (†) *Christs Davidical kingdom*: Of this we read *Luke* 1. 32, 33. "The Lord God will give him the Throne of his father "*David*, and he shall reign over the house of *Jacob* "for ever, and of his kingdom *there shall be no end*." compare the place, and consider it with *Isa.* 9. 7. *Jer.* 13. 13. & 29. 16. & 36. 30. Surely *the Throne of David* denoteth more than an Internal or Ecclesiastical kingdom: Now this *Davidical kingdom* shall Christ possess after the conversion of the *Jews*, and re-union of all the Tribes. Hence the battel spoken of under the 6th. vial, which prepareth the way for the Kings of the East, is said to be at *Armageddon*, Rev. 16. 16. in which words amongst other things

(a) *Vide* Parker *de Polit. Eccles. lib.* 2. *cap.* 42. *Sect.* 7.

(†) See Mr. *Strong's* Sermon on *Rom.* 11. 26.

things there may be (b) an allusion unto that battel wherein *Saul* was slain, by means whereof, way was made for *David* to possess his kingdom, even so after the battel of *Armageddon* shall be fought and finished, way will be made for the Lord Jesus Christ to possess his *Davidical kingdom*. See *Ezek.* 21. 27. & 34. 23, 24. & 37. 24, 25. *Hos.* 1. last, & 3. last. And of this very kingdom doth *Obadiah* prophesie, verse 21. when he saith, *the kingdom shall become the Lords*, then will that saying be fulfilled indeed, that *the Lord of hosts shall reign in mount* Sion, *and in* Jerusalem, *and before his ancient* people *gloriously*, Isa. 24. 23.

(b) See Mr. *Cotton* on the 6th. vial.

"6. This salvation will be glorious, inasmuch "as thereby great advantage will come unto the "*Gentiles*. They shall hold out the sweet breasts of Gospel-Ordinances in such power and glory as shall be greatly to the satisfaction of elect *Gentiles*, *Isa.* 66. 10, 11. Some (c) indeed have thought, that as when the *Gentiles* were called, the *Jews* were rejected, so when the *Jews* shall be recalled, that the *Gentiles* shall be rejected: And it is a terrible truth, that the *Apostate Antichristian Gentiles* shall then be rejected and destroyed, even whole Kingdoms and Nations together, but otherwise, not judgment, but great and glorious mercy shall redound unto *Gentiles* by the conversion of the *Jews*, Rom. 11. 30, 31. And the Apostle

(c) *Sic Gualter ubi supra, & Danæus in Aug. de Hæres. c. 97. in fine. Plenitudo gentium*] i.e. *cæcitas erit Israeli donec numerus eorum qui ex gentibus credituri sunt Plene compleatur intretq; in ovile Christi.* Corn. A Lapide *in Rom.* 11. 25.

postle saith, if the world (*i. e.* the *Gentiles*, who are often called the world in Scripture, in contradistinction to the *Iews*, who only were the Church formerly) gained by the fall of the *Iews*, surely the *Gentile world* shall much more gain by their return, *verse* 12. And the truth of this is evident, "1. Be- "cause when the blessed time is come that all *Is-* "*rael* shall be saved, a world of unconverted *Gen-* "*tiles* shall be brought home unto God also, *Isa.* 2. 3. & 60. 5. *Zech.* 2. 11. *Many Nations shall be joyned to the Lord in that day, and shall be his people:* So Chap. 8. 22. and *verse* 23. It is said that *ten men* (i. e. (d) many *Gen.* 31. 41. *Iob* 19. 3. *Eccles.* 7. 19. *Out of all languages shall take hold of the skirt of him that is a* Jew, *saying, we will go with you, for we have heard that God is with you.* Although it be certain that God will preserve an holy seed for a Church upon earth, yet converting work will not go forward so as were to be desired, till the time come when all *Israel* shall be saved, and then will converting work go on gloriously all the world over, even amongst *Indians and Infidels*, and such as never heard of the name of *Iesus*. See *Ezek.* 16. 53, 55. "*When* "*I shall bring again the captivity of* Sodom *and her* "*daughters*, and the captivity of *Samaria* and her "daughters, then will I bring again the captivity "of thy daughters in *the midst of them*: What now is the meaning of this Scripture? Is it that *Sodom* should ever be dwelt in again? No, for God hath made

(d) *Decem interdum accipitur pro multis; quia denarius est absolutus & perfectus numerus, unitatum ut maxima ita & finis.* &c. Shindl. Lexic. Pent. p. 1404. 1405. Δεκάκις ἀντὶ τοῦ πολλάκις. *Vide quæ habet* Chr. Chartwright *in* Gen. 31. 7. *& authores ab eo citatos.*

ade it a perpetual desolation, turning the place in-
o a *mare mortuum*, to be as it were a standing Type
f that lake which burneth with fire and brimstone,
hich is the second death: As of old in the days of
e first Temple, Hell
as called (e) *the place of*
lants (Prov. 21. 16.) from
at fearful destruction
hich came upon the old
orld, and called *Tophet* and *Gehenna* from the
ughter of the *Assyrians*, by the Angel in the val-
y of the Son of *Hinnom*, so Hell is called a lake of
re and brimstone in allusion to *Sodoms* destruction.
are then the meaning of the place is not, that ever
dom shall be restored again; Is it then that the
ws shall never be converted? No, for that is con-
ry to more than a thousand Scriptures: But by *So-*
m, the *Gentiles* may be signified, and by *Samaria* the
n Tribes; so that the meaning may be, that when
e Lord will have mercy on the *Iews*, he will also
ve mercy on the *Gentiles*, and on the ten Tribes.
herefore *Ezekiel* and *Paul* do very well agree; for
ul saith, that when all *Israel* is saved, a fulness of
e *Gentiles* shall come in; And *Ezekiel* saith, that
hen *Sodom* shall be brought out of the captivity of
atan and powers of darkness, then shall the *Iews*
ve an happy and glorious day. *Gentile* Nations
ill be so affected with the power of God appear-
g in the conversion and restitution of the *Iews*, as
at they will thereupon become the Lords people,
r. 16. 19. And how glorious will this be? if the
onversion of one soul causeth joy in heaven, *Luke*
5. 7, 24. certainly it will be a glorious day when
o many thousands and thousands of souls; yea,
whole

(e) Heb. בקהל רפאים ἐν συναγωγῇ γιγάντων. *Septuag. V. Mede in loc.*

whole Nations of men shall be converted to God by Jesus Christ.

"2. The salvation of *Israel* will be advantagious "not only to the unconverted amongst elect *Gen-* "*tiles*, but also to them which are already conver- "ted.

The news of the *Iews* conversion will put life into all the Churches upon earth, *Rom.* 11. 15. *It will be* (unto the *Gentiles*) *as life from the dead.* For *Gentile* Churches shall be enlightned, and therefore enlivened from Jewish Churches. Then (†) shall many dark and difficult questions be resolved, which at present cause sad thoughts of heart, *Rev.* 21. 24. *Ezek.* 43. 11. *Isa.* 2. 3.

(†) *Cum Elias venerit, solvet nodos.*

"7. Upon the salvation of all *Israel* there will "follow a reformation of all things, there will be "a (*) glorious renew- "all of the whole U- "niverse.

(*) See Mr. *Strong's* Sermon on *Isa.* 2. p. 648. *universi Fabrica liberabitur a servitute corruptionis, & restituetur nativæ suæ integritati & pulchritudini, cum plenitudo temporis advenerit juxta illud, cœlos novos & terram novam, &c. Vide quæ habet noster* Davenantius *in Coloss.* 1. 20.

I know there have been many fooliſh dreams about the renewal of the universe, the *Platonick year*, &c. but doubtless the finger of Satan hath been deep therein, that so the glory of these truths might be unknown. I say then, it is an holy truth, that after the *salvation* of *Israel* is *consummate*, the state and face of things will be quite altered through the world. Hence it is said, *Rev.* 21. 1. *That when New Ierusalem cometh down from heaven, there shall be no more Sea*: i. e. ei-

ther

ther there shall be no more corruptions in Religion, or (which interpetation suiteth with the Prophetical notion of Sea) the meaning is, that there will be no more such troubles and combustions, motions and commotions, dreadful shakings and confusions, as shall be in the world a little before the *Jews* conversion; but all things shall be quiet, and and calm, and peaceable, and days of glorious tranquility throughout the earth. Hence it is said in the same verse, *that there shall be a new heaven, and a new earth*: i. e. a new state and face of the world. As this present state of the world is called *a new world* in respect of that which was before the floud, which is termed *the old world*, so the state of things after the consummation of *Israels* salvation, may in respect of this present state of the world be termed, *a new world*; for the world will then as far excel (and more) what the world now is, as the world at present doth come short of what it was before the floud. Hence the Apostle *Peter* saith, 2 *Ep. chap.* 3. *ver.* 13. "we, according to his promise, expect a new hea-"ven and a new earth, wherein dwelleth *righteous-"ness*. This cannot be meant meerly of the new Gospel-dispensation, because that was already come, whereas the Apostle speaketh of this as future, as a thing under expectation, and not under present fruition: Nor can it be meant of the state of glory in heaven, because the Apostle saith, *according to his promise*, which promise is in *Isa.* 65. 17. and that speaketh expresly concerning a state here upon earth. Consider verse 21. Therefore the creation of the new heaven and earth, noteth a glorious renewal of this inferiour world; and therefore it is said, *Rev.* 21. 5. *Behold I make all things new*: Now

many times things are altered for the worse, and not for the better; seldom hath there been any great reformation in the Church, but a sad after-clap hath come, that so that reformation might be sealed with suffering: After that Paganry was overthrown by *Constantine*, then came a *Julian*, who set it up again: And, you know that in our own Nation after that Popery was pulled down by our *English Josiah* (as he is usually and deservedly called) there came dark and bloudy *Marian* days, wherein Popery had another turn like the blaze of a snuff a little before utter extinction, but when *Israels* salvation is consummate, the alteration will be no more for the worse, but for the better only. Now the truth of this will be evident, if you consider that those two principal things which put all the world out of order, shall then cease. "For 1. *One thing* "which puts all the world out of order is contention and division, *Jam.* 3. 16. But when once the salvation of *Israel* is accomplished, the contentions and bitter strifes of men will be at an end. For the *Israelites* shall have unity and unanimity amongst themselves, *Isa.* 11. 13. *Jer.* 32. 39. Nor shall there be such schisms and divisions amongst *Gentile* Churches as hitherto hath been, to the infinite scandal of Christian Religion. Before Popery got up, Christians were miserably divided amongst themselves, that Pagans were wont to deride them upon their publick Theaters for their divisions and contentions one with another. And, since the Reformation, what woful and most sinful heart-burnings have there been amongst the professors of a more pure Religion. Though *the Reformation* in respect of purity of Doctrine hath been a *Sea of glass*, yet in respect

ſpect of contentions (as well as perſecutions from adverſaries) amongſt themſelves, it hath been *mingled with fire*, Rev. 15. 2. But after *Iſraels* ſalvation there will be no more of this; *For there ſhall be one Lord, and his name one*, and that *over all the earth*, Zech. 14. 9. one ſhall not ſay, I am a *Calviniſt*, and another I am a *Lutheran*, another I am this, and another I am that; Such carnal ſchiſms ſhall then be at an end. "2. Another thing which bring-"eth confuſion upon the face of the world, is that "deſolating ſin of *perſecution*. Obſerve the Scripture, and you ſhall find, that when God hath brought deſolating and aſtoniſhing plagues upon the earth, it hath been chiefly for the ſin of perſecution. Hence come *overturnings, overturnings, overturnings*, hence come Wars, Plagues, Famines, Fires, and eternal deſolations. What was that ſin which ruined the four Monarchies? It was the ſin of perſecution. See *Jer.* 50. 17, 18. *Rev.* 6. 9, 12, 13, 14. And what was that ſin which brought like a whirlwind of the Lord, deſtruction upon the Jewiſh ſtate and Nation, and that long, and laſting, and moſt doleful ruine which continues to this day? It was becauſe they perſecuted his Saints, and ſtopped the mouths of his meſſengers, 1 *Theſ.* 2. 14, 15, 16. But after *Iſraels* ſalvation is conſummate, no more perſecution ſhall be heard of in the world, no not for a thouſand years together. Nay, the Saints ſhall never more be delivered into the hands of perſecutors after this glorious day, *Ezek.* 28. 24. & 45. 8. The *Jews* of old were not to have any fire upon the Sabbath day, which might ſingnifie unto us, that, in that glorious *Sabbatiſm*, that reſt for the people of God, which ſhall one day be upon this earth, there will be free-

dom from fires of contention and persecution: And this is manifest "1. Because persecution is from "the Devil. It is he that stirreth up wicked instruments to molest the Servants of God for Righteousnes sake, *Rev.* 2. 10. 1 *Thes.* 2. 18. Now Satan must be bound for a thousand years, *Rev.* 20. 1, 2, 3. "2. Because persecution is from Antichrist. The Devil and the Pope are the two great Authors of persecution. Look into the world, and you shall find, that where Saints are persecuted (*i. e.*) suffer for Righteousnes) it is caused by Antichrist, or some Limb or Horn of Antichrist: But Antichrist shall be utterly destroyed (as hath been shewed) when the salvation of *Israel* shall be consummate. Therefore when the beast shall be slain, and his body given unto the burning flame, there will be no more destruction in all the Lords holy mountain.

Thus have you heard the first particular, as to the kind and manner of *Israels* salvation, *viz.* that it will be *glorious.*

"Secondly, the salvation of all the Tribes of *Is-*"*rael* will be *wonderful* as well as glorious. And although it be true that what hath been said concerning the glory of this day, doth sufficiently evince that it will be *a wonderful day*, nevertheless because I would not multiply too many particulars under one general head, therefore for methods sake, I chuse to mention this, as a distinct head from the former. And the truth of this is further evident; "1. Because the Scripture doth plainly expres as "much as this cometh to. *scil.* that the day of *Israels* salvation will be a wonderful day, *Joel* 2. 26. *You shall praise the name of the Lord your God that hath dealt wondrously with you*, and verse 30. *I will shew* won-

wonders ſaith God, ſpeaking concerning this very time of *Iſrael's* converſion and ſalvation. Hence that day is called *a great day*, becauſe God will then do great and wonderful things, ſuch as the like ſhall not be again, *Hoſ.* 1. laſt, *great ſhall be the day of Jezreel*: By the day of *Jezreel*, is meant eſpecially the day when the twelve Tribes of *Iſrael* ſhall be ſaved. Now this is ſaid to be a great day, becauſe then God will take unto himſelf his great power, and ſhew the *greatneſs* of his being, and holy Attributes, in working *great* deliverances, and in deſtroying *great* enemies, and ſo as to cauſe *great admiration* in the world. And hence alſo this ſalvation of *Iſrael* is called a *Myſtery*, as in the verſe before my Text, *I ſhew you* (ſaith the Apoſtle) *a Myſtery, that blindneſs is in part hapned to* Iſrael, *till the fulneſs of the* Gentiles *be come in, and ſo all* Iſrael *ſhall be ſaved*. So that the myſtery which the Apoſtle ſpeaketh of is not only (as ſome have reſtrained the words) that blindneſs is hapned to *Iſrael*; Albeit that is indeed a very myſterious thing, that they, which were once the people, and the only people of God, ſhould be rejected by him for ſo long a time, well might the Apoſtle, even in that reſpect break forth into ſuch an holy extaſie and admiration, ſaying, *O the depth both of the wiſdom and knowledge of God! how are* his judgments unſearchable, *and his ways paſt finding out?* but that's not all the myſtery; It is likewiſe *a wonderful myſtery*, that this blindneſs, which is hapned to *Iſrael*, ſhould only be a partial, and not an eternal blindneſs, that this blindneſs ſhould laſt no longer than till the *Gentiles* have fulfilled their time; And that then *all* Iſrael *ſhould be ſaved*: This is the wonder of wonders. As the converſion of

the *Gentiles* was a mystery made known unto the *Jews*, *Eph.* 3. 9. So the conversion of the *Jews* is a mystery made known unto the *Gentiles*; yea, it is a most excellent admirable mystery; therefore it is called *the mystery of God*, Rev. 10. 7. *When the seventh Angel shall sound the Trumpet*, the mystery of *God shall be fulfilled*: The mystery of God in that place may note the reversion of the Children of *Israel* unto the Land of their Fathers, and their conversion, together with the restauration of all things to their first glory. Now, why is it called, *the mystery of God*? Is not this one reason of it, to signifie unto us the *divineness*, and admirable excellency of the mystery? It's an usual *Hebraism* in the Scripture to express a thing that is superlatively excellent and admirable by the name of *God*. Thus we read of *harps of God*, *and mountains of God*, and *Cedars of God*: i. e. very excellent ones, so *the mystery of God*, i. e. a most excellent mystery. And therefore this salvation will be wonderful. For *a mystery is* as much as to say, (a) *a divine wonderful secret*, such a wonderful secret, that the knowledge thereof would not be had amongst the sons of men, were it not for divine extraordinary revelation of the spirit: Therefore the Incarnation of the Son of God is called *a mystery*, 1 *Tim.* 3. 16. because it is a thing unknown to nature: men that have nothing but the Law of Nature, never thought of such a thing: And for the same reason the Resurrection of the body is called

(a) *Mysterium est sacrum secretum occultam habens intelligentiam. Vide Voet. disp. de Gentilism.* p. 642. *Origo Vocabuli Hebraica est.* סתר *est occultare, unde* מסתר *quasi res occulta.* Drusius, *vide* Amama *Antib. Bib.* l. 3.

a mystery, 1 *Cor.* 15.51. *Behold* (saith the Apostle, speaking concerning the Resurrection of the body) *I shew you a mystery*: And why a mystery, but because it is such a wonderful secret, that, had it not been for divine Revelation, men had been wholly ignorant thereof. I know some (*b*) heathen writers have spoken concerning the Resurrection of the body, but then doubtless they had that knowledge from (*c*) something else, than from the book of nature. Now thus may we say of the conversion of the twelve Tribes, that men had never once imagined, that such a thing should come to pass, had not the word and spirit of God revealed it.

(b) *Sic* Plato, Zoroastres, Oracula Sybillina, Mahumadistæ in Alcorano, *&c.*

(c) *Quod autem Resurrectio sit actu futura, per rationem aliquã naturalem non potest certo demonstrari; nec a priore nec a posteriore, sed proprie est de fide.* Amel. Theol. l. 1. c. 41. Th. 14. *Maxime verisimile est* Platonem *& alios Philosophos nonnulla Mosis scripta legisse, unde rerum divinarum notitiam hauserunt. Hinc illud* Numenius (*quod profert Clem. Alex. l.* 1. *Strom.*) Τί ἐστι Πλάτων ἢ Μωσῆς ἀττικίζων. *Vid.* Just. Mart. Orat. Paran. p. 17.

"2. It is a wonderful thing, that ever the *Israe-*"*litish* Nation should be preserved in the world, "through so many and stupendious changes as have "attended that afflicted Nation. The truth is, that never any Nation upon earth was under so dreadful an hand of God, so sore, and of so long continuance, as the Jewish Nation hath been, and is: This and more is affirmed by our Saviour, *Matt.* 24. 21. *For there shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be.* So that this last and most grievous tribulation of

the Jewish Nation. It is not only the greatest calamity that ever did befal any Nation since the world began, but the greatest that ever shall befal any people to the worlds end, that indeed one might wonder that ever the Nation should be upheld in being in the midst of such wasting and woful judgments; Therefore it is added, verse 22. *Except those days should be shortned, no flesh should be saved; but for the elects sake those days shall be shortned:* The meaning is, that such direful vengeance and wrath will befal the Jewish Nation, that were it not that there is an elect seed to proceed out of their Loins in due time to be called, that whole carnal Nation would be utterly destroyed. Consider *Isa.* 65. 8. Besides, there never was any Nation guilty of such prodigious wickedness as the Jewish Nation hath been guilty of, whereby they have infinitely provoked the most high to cast and cut them off for ever.

I remember a writer of their own (*d*) saith, "That at the time when "the *Romans* came and "destroyed *Jerusalem*, the people were so wicked, "that he doth believe (he saith) that if the *Romans* "had not come to lay them desolate, God would "have sent fire down from heaven to have consumed them, as he did *Sodom* and *Gomorrah*. But why speak I of *Sodom* and *Gomorrah*? for the wickedness of *Sodom* was not comparable, to the wickedness of the *Jews*. Nay it is not possible for any creature, no not for the Devils themselves to be guilty of a greater wickedness, than the whole Nation of the *Jews* was guilty of, when they rejected and crucifyed the Lord of life and glory. And yet for all this

(d) *Josephus* of Wars of *Jews*. lib.

this (which is a *wonderful* thing) the providence of God hath so ordered, that this people doth not cease to be a Nation, no, nor ever shall do. We may therefore say, that concerning the Jewish Nation, which we cannot positively and infallibly affirm of any other particular Nation under heaven. *scil.* that it shall continue in being to the end of the world, *Jer.* 31.36. *Thus saith the Lord that giveth the Ordinances of the Sun, Moon, and Stars, if these Ordinances depart from before me saith the Lord, then the seed of* Israel *shall cease from being a Nation before me for ever*: The meaning is, that they shall never cease to be a Nation as long as the Sun and Moon endureth, as long as heaven and earth remain undissolved, as long as the frame of nature is kept from ruine: And this I take to be the genuine Interpretation of those words, *Matth.* 24. 34. *Verily I say unto you, that this Nation shall not pass till all these things be fulfilled*: (e) I chuse rather to read the words, *this Nation*, than as it is in our Translation, this *Generation*, because the Greek word γενεὰ properly signifyeth a Nation, and is so rendred in other places, as *Phil.* 2. 15. *Be without rebuke in the midst of a perverse Nation*, the Greek word is γενεὰ, the same which in the place mentioned in *Matthew*, is translated *Generation*. Besides, the scope of our

(e) γενεὰ *pro gente usurpatur* Matth. 24. 34. *Leigh Crit. Sacr. atq; sic* Medus *noster, imo vero* Pareus γενεὰν *vertunt. Sic* Beza *in* Mat. 11. 16. Piscator *in* Matth. 23. 36. *Ac revera notum est* γενεὰν *apud Hellenistas Nationem significare. Consule* Brunfelsium, Aretium, *& inter criticos* Vatablum *in loc. &* Winkelmanni *Coment. in Marc.* 13. *p.* 415. *Optima est sententia Lutheri, Bakii, &c. quod Christus docere voluerit, Judæos, in vastatione Jerusolomorum, non esse totaliter delendos, sed ad consummationem sæculi perdura-*

Saviour

turos. Friedlib. *in Harm. Evang. obser.* p. 172.

Saviour seemeth to be to prevent an objection which might arise in the hearts of his Disciples, for they might well say within themselves: But if such fearful and fatal calamity must come upon the *Iews*, what then will become of the poor Nation? will not our Nation then be brought to an anihilating confusion? No saith Christ, all that misery which you have heard of shall come upon the *Iews*, and after this, the son of man shall appear unto their conversion: And after this all the elect of God shall be called, and gathered together unto Christ, that are in the four quarters of the earth, Verily I say unto you, all this shall be before the Jewish Nation shall cease to be a Nation. Now this is wonderful!

"3. It is evident, that this salvation of *Israel* "will be wonderful, because men are so unapt to "believe it. The truth is, that there is a natural averseness in the hearts of sinful men from giving due respect and credence to prophetical Scripture; such is the lamentable corruption of mens nature, that they are more apt to be taken with fond, foolish, false prophesies that have nothing of a divine inspiration in them, than with the blessed and holy prophesies contained in the Scriptures of truth, *Luke* 24.25. *He said unto them, O fools, & slow of heart to believe all* that the Prophets *have spoken*! So that even the Disciples of Christ may be slow of heart to believe the *things spoken by the Prophets.* Yea, I am perswaded that it is one of the greatest sins of many that truly fear God, that they are so slow and negligent in searching into *the things spoken by the Prophets.* Now this salvation of *Israel* is a principal

thing

thing ſpoken of by the Prophets: Yea, all the Prophets have ſaid ſomething concerning this very thing; therefore men are ſlow to believe here. We may ſay concerning the ſalvation of the Jewiſh Nation, as was ſaid of their deſtruction by the *Caldeans*, Hab. 1. 5. *Behold ye among the heathen, and regard and wonder marvellouſly, for I will work a work in your days, which you will not believe though it be told you.* Even ſo when the ſalvation of *Iſrael* is come out of *Sion*, the Lord will work ſuch a work as that the *Gentile* Nations ſhall wonder marvellouſly; yea, it will be ſuch, that men will not believe it though they be told of it before-hand, and told of it too from the word of the Lord.

As the *Jews* were very ſlow in believing the converſion of the *Gentiles*, *Acts* 10. 45. They of the *circumciſion were aſtoniſhed becauſe that on the* Gentiles *alſo was poured the gift of the holy Ghoſt*: what? that the ſpirit of grace ſhould be given to the *Gentiles*, it was *wonderful*, even to aſtoniſhment. See alſo chap. 11. ver. 18. *When they heard theſe things, they glorifyed God, ſaying, Then alſo hath God granted to the* Gentiles *repentance unto life, q. d.* here's a ſtrange thing indeed come to paſs, here's ſuch a thing as we little imagined, but men ever thought the contrary; what? that the *Gentiles* ſhould have repentance to life given them. So the truth is, that *Gentiles* are too ſlow to believe the converſion of the *Jews*. Some there are that will not ſo much as believe the thing, that ever ſuch a thing ſhall come to paſs whilſt the world ſtandeth. Others there are that do believe the thing, but as to the manner of it, and that glory which ſhall follow, there they are at a ſtand, and know not how to believe; others again believe

both

both that the thing will be, and alſo that it will be a very glorious day, but as to the time when this ſhall be, they are exceedingly in the dark, they cannot think that it will be ſo ſoon, as moſt certainly it will be: The time ſurely draweth on apace (as hath been ſhewed) and yet there are that do not believe that it will be theſe many ſcore; nay, ſome hundreds of years. Thus are men, one way and another way, diſ-believing concerning this great truth. Hence it is that ſo much is ſpoken of this matter in the holy Scriptures. I have many times thought on it with admiration that there is not any one thing in all the word of God more abundantly witneſſed unto than this truth, *that all* Iſrael *ſhall be ſaved*: What ſhould be the reaſon of that? doubtleſs there are divers reaſons for it; one is, becauſe the Lord would not, by any means have his people ignorant of this great truth: "Therefore the "Apoſtle ſaith, Brethren I would not have you ig- "norant that blindneſs is hapned to *Iſrael*, only till "the *Gentiles* have fulfilled their times, and that "then all *Iſrael* ſhall be ſaved; men are apt to think with themſelves it is no great matter, though they be ignorant in ſuch truths as theſe are, as being truths of a leſſer concernment, and the men of the world are ready to think with themſelves, what ſhould they trouble themſelves ſo about the converſion of the *Jews*? But now God would not have ſuch a ſpirit as that to be in his people; therefore the Lord layeth wait upon this point, and cometh over and over with it many an hundred time by his ſpirit in the mouths of his Prophets. Again, another reaſon why there is ſo much ſaid in the Scripture concerning this ſalvation of *Iſrael*, may be, be-

cauſe

cauſe it is that which men are moſt unapt to believe, I cannot think the ſpirit of God would ſo often inculcate this truth, if there were not ſuch a reaſon as that for it: And why, think you, are men ſo unapt to believe this truth? but becauſe of the ſtrangeneſs and wonder that is in it; It is a thing beyond humane ſence and reaſon.

"4. It is evident, that the ſalvation of *Iſrael* "will be wonderful, if we compare it with thoſe "former deliverances which in the days of old have "been vouchſafed unto the Tribes of *Iſrael*. It is indeed true, that God hath in former times beſtowed more eminent and wonderful ſalvations upon the *Iſraelitiſh* Nation than upon any Nation in the world, *Pſal.* 147. 20. *He hath not dealt ſo with any Nation.* It is true, in reſpect of deliverances and ſalvations which were vouchſafed unto them, as well as in reſpect of the Covenant, and Word, and Ordinances of God which were beſtowed on them, that God dealt not ſo with any Nation as with the *Hebrew* Nation; nevertheleſs, this ſalvation which we are now ſpeaking of as *yet to come*, will be more wonderful than any of thoſe former which heretofore have been. That deliverance of the *Jews* by *Cyrus* out of *Babylon*, was very wonderful, yet nothing ſo wonderful as this will be, as is evident, becauſe that was but a Type of this, and therefore it is, that in many places in the Scripture, the very ſame expreſſions are uſed to ſignifie both that deliverance out of *Babylon*, and this which is to come; ſo the Viſion of the dry bones in *Ezekiel* doth firſtly refer to the *Jews* captivated in *Babylon*, but principally to the forlorn eſtate of the *Jews* at this day, and the like may be ſaid concerning many paſſages in other

of

of the Prophets, that they do firstly concern the *Babylonian* condition of the *Jews*, but lastly their present condition; but because that deliverance was a Type of this, therefore this will be the more eminent and wonderful, for the Type must needs come short of the Anti-type.

Again, when the Children of *Israel* were brought up out of *Egypt*, it was a very wonderful deliverance; for God did then cause many great signs and wonders, and miraculous demonstrations of his power and providence to be seen: Read *Psal.* 78. 11, 12. *He shewed them wonders, marvellous things did he in the sight of their fathers, in the Land* of Egypt, *and in the field of* Zoan; what wonders, what marvellous things? verse 12, 14, 19. *He divided the Sea, and caused them to pass through, and he made the waters to stand as an heap, in the day time he led them with a cloud, and all the night with a light fire, he clave the rocks in the wilderness, and gave them drink as out of the great depths.* And so the Psalmist goeth on to shew what wonders the Lord did for the Children of *Israel*, when he brought them out of *Egypt*. And I am perswaded that God, whose ways are everlasting, when the time cometh that all *Israel* shall be saved, will do as great and glorious (yea greater) wonders (†) amongst them as ever were done in the days of old, in the years of ancient Generations; Therefore it is said, *Isa.* 11. last, *It shall be to Israel like as it was in the day that he came up out of the Land of* Egypt, *i. e.*

(†) *Hinc illud Judæorum*, omnia priora miracula ad Messiæ miracula, nihil erunt. *At illud, quæ* diebus postremis fient miracula, ad miracula Ægypti, ut substantia ad accidens, sese habebunt. *Vide Midrash Cohelesh. c.* 1. *& Talmud. in Tract. Beracoth. c. Neemaillai corin.*

in respect of miraculous providences, in drying up great waters before them, &c. Consider *Hos.* 2. 15. & *Mic.* 7. 15. Moreover, when the *Children of Israel* were delivered out of *Egypt*, God did miraculously fight from heaven for them against their adversaries, God did wonderfully fight from heaven against *Pharoah*, and God did wonderfully fight from heaven against the *Amorites*; so it will be again, when the day cometh that all *Israel* shall be saved. See some Scriptures for it, for I would be loth to speak such things as these without book. See then *Isa.* 31. 4. *The Lord of hosts shall come down to fight for Mount* Sion: And verse 18. *then shall the* Assyrian *fall by the sword, not of a mighty man, and the sword of a mean man shall devour him*: The *Assyrian* was the most formidable enemy which the *Jews* had in the Prophet *Isaiah*'s time, and therefore that name may be made use of to signifie him that shall be the *Assyrian* of the world at the *Jews* conversion: Now when it is said that neither the sword of a mighty man, nor of a mean man shall devour him, the meaning is, that this *Assyrian* shall be destroyed, not by any humane sword at all, but by the glittering sword which the Lord doth whet in heaven. Moreover we are to know that after the twelve Tribes shall be returned into the Land of their Fathers (f) then will *Gog* and *Magog* come up against them, with a most formidable army, thinking with great fury to destroy the *Israelites*, by reason whereof they shall be in

(f) *Omnes Rabbini in eo consentiunt, Israelitas post reditum in patriam suam, non plene & perfecte omni pace & tranquillitate fruituros, nisi demum post confectum postremum & ultimum bellum* Gog & Magog. *Menasseh-Ben-Israel de Resur.* l. 3. c. 5.

mar-

marvellous distress, but out of this distress will God deliver them, by miraculous judgments out of heaven upon their adversaries, *Ezek.* 38. 21, 22. *I will call for a sword against him (saith the Lord God) I will plead against him with pestilence, and with bloud, and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain and great hail-stones, fire and brimstone.* Consider also *Rev.* 20. 9. which words, though they are not the same (for *Ezekiels Gog* and *Magog* cometh only out of the North quarters, whereas *John's Gog* and *Magog* cometh out of all quarters of the earth) yet they are an allusion to that place in *Ezekiel.* Thus you see that this salvation of the Twelve Tribes of *Israel* will be like that deliverance out of *Egypt*; yea, we may truly affirm, that it will be a greater salvation, than that out of *Egypt* was: And for this also the Scripture is express, *Jer.* 23. 7, 8. *Behold the days come saith the Lord, that they shall no more say, the Lord liveth which brought up the Children of* Israel *out of* Egypt, *but the Lord liveth which brought up, and which led the house of* Israel *out of the North Country, and from all the Countreys whither I had driven them, and they shall dwell in their own Land:* And this is manifest,

"1. Because the *Israelites* are more scattered now "than when they were in *Egypt*, even *into all Coun-* "*trys are they driven*, as it is there said: Now they are become like *a Lamb in a large pasture*, as the Lord threatned them it should be, *Hos.* 4. 16. *i. e.* here a *Few*, and there a *Few*, scattered up and down the world. Now to save a dispersed Nation, a scattered Nation; yea, a Nation that is scattered all the world over from one end of heaven to the other end of heaven, that there is not such a Vagi-

bond

bond people under the Cope of heaven again, as are the *Jews*, I say the salvation of such a dispersed Nation, is more wonderful, than the salvation of a Nation that are together; therefore this deliverance will be more wonderful than that out of *Egypt* was. "2. The present affliction which doth "abide the Jewish Nation, hath been of far longer "continuance than their *Egyptian* bondage was. For they were in *Egypt* but (*g*) about 215 years, whereas their present misery hath lasted 215 years seven times told and more, therefore this salvation will be more wonderful than that out of *Egypt* was. "3. Notwithstanding that deliverance "out of *Egypt*, they were subject unto captivities "and calamities one upon the back of another, but, after this deliverance, they shall never be brought into bondage again any more at all, *Joel* 3. 17. *Then shall* Jerusalem *be holy, and there shall no strangers pass through her any more,* Dan. 7. 18. *the Saints of the most high shall take the kingdom and possess the kingdom for ever, even for ever, and for ever.* Therefore this salvation will be more wonderful than that out of *Egypt*.

(g) See *Joseph. Antiq.* lib. 3. chap. 6.

"5. It is evident, that this salvation of *Israel* "will be wonderful, if we consider the state from "which they shall be saved, *scil.* from a state of death. I find that some of the (*h*) Jewish Rabbies have an opinion, that their *restauration* and the *resurrection* from the dead shall be contempo-

(h) *V.* Menasseh-Ben-Israel *de Resurrect. l.* 3. *c.* 2. 3, 6. *& in Consiliatore ad Jezech. Quest.* 12. *Sic etiam R. Eliezer referente Pet. Galatino l.* 12. *c.* 1.

rary. Whether there will not be a particular resurrection soon after the *Jews* conversion, is a controversie that I intend not here to meddle with, only it is certain, that the ultimate, universal resurrection from the dead will not be till long after that. Nevertheless it is true, that *the salvation of Israel* is described by expressions taken from the resurrection of the last day, to signifie unto us that it will be such another wonderful work of God as this is. What more wonderful than that the bodies of men which have been dead and rotting in their graves for ages, after-ages, should be raised, and brought to life again? This is a mighty wonder: even so that the Jewish Nation, which have been perishing in a cruel grave, and there lain dead for many hundreds of years, to be made alive again, to say the least of it, it is a wonder. See the Scripture here a little, *Ezek.* 37. 12, 13. *Thus saith the Lord God, behold, O my people,* I will open your graves, *and and cause you to come up out* of your graves, *and bring you into the Land of* Israel, *and ye shall know that I am the Lord,* when I have opened your graves, *O my people, and brought you* up out of your graves. "Mark "how the Lord insists upon this, *out of your graves,* "*out of your graves, out of your graves, out of your graves;* not less than four times in two verses is it spoken. See also *Isa.* 26. 19. *Thy dead shall live, my dead body, they shall arise:* For so I chuse to read the words, our version of them seemeth to me to darken the sence. There are variety of interpretations of the place, which I shall not trouble you with. Some Jewish (*i*) interpreters, & (*k*) others, both ancient and modern

(*i*) *R. Solomon. lege quæ sunt in Gemara Sanhedrin cap.* 11.

modern Divines, understand the words literally, and those that are not content with a literal interpretation, yet do not doubt but in them there is an allusion to the resurrection of the last day, and so an argument fetched from the power of God to confirm the *Jews* in the belief of their salvation, intimating, that if God be able to do such an incredible thing to flesh and bloud, as to raise the dead out of their graves, then he is able to accomplish such an incredible thing as *Israel*'s salvation. If we take the words to be spoken by the dead *Jews*, then the meaning of them may be this, "though I am (saith *Israel*) as dead "men are, yet I shall "live, yea though I am "as a carkass or dead body, yet I shall rise. Now the *Jews* are said to be in a state of death, and of the grave in two respects especially, "1. In respect of affliction and woful misery. The deeps of affliction are like unto a grave, and misery is a kind of living death; For comfort is the life of a mans life, and therefore affliction destroying a mans comfort, is justly called by the name of death, *Psal.* 44. 16. *Thou hast broken us in the place of Dragons, thou hast covered us with the shadow of death*, h. e. Thou *hast brought sore* and heavy calamity upon us, *Isa.* 56. 10. *We are as dead men in desolate places*, i. e. we are in a very afflicted, miserable, forlorn estate. And also *Psal.* 88. 4, 5, 6. *Lam.* 3. 6. And truly so may we say concerning the *Israelitish* Nation, it is an afflicted people, that indeed the very name of that Nation is called afflicted, *Isa.* 54. 11. *O thou afflicted, and*

(k) *Irenæus lib.* 5. *cap.* 15, 34. *Tertul. de Resur. cap.* 31. *August. de Civ. Dei l.* 20. *Clemens Romanus in Epist. ad Corinth. p.* 65. *P. Rami. Theol. l.* 1. *c.* 24. *Bucan. loc. com.* 36. *p.* 413.

toſſed with tempeſt, and not comforted: And it would pity a mans heart to read in ſome books, (1) what cruel and worſe than *Egyptian* ſlavery the poor *Jews* are in at this day, in ſome parts of the world. "2. The *Iſraelitiſh* "Nation is ſaid to be in a ſtate of death, and of the "grave in reſpect of ſin. For ſin is the moſt deadly death, it is ſuch a death as killeth an immortal ſoul. *Matth.* 8. 22. *let the dead bury their dead*, i. e. let thoſe that are ſpiritually dead, bury thoſe that are corporally dead, let ſuch as are dead in ſin, go bury their dead relations, *John* 5. 25. *The hour now is that the dead ſhall hear the voice of the Son of God*, which (although it is true, that ſome which were corporally dead were not long after [that hour] Chriſt ſpake thoſe words, quickned by the Son of God, yet it is true that the place) may be underſtood of a ſpiritual ſinful death, *Eph.* 2. 1, 5. *You hath he quickned who were dead*: How dead? *In reſpect* of *Treſpaſſes and ſins*, ſo *Col.* 2. 13. Now thus may we ſay concerning the *Jews* at this day, they remain in a ſtate of ſin and therefore in a ſtate of death: And how ſhould it be otherwiſe, as long as they reiect him that *is the way, the truth, and the life*? To live, and yet to reject him that is eternal life, is not poſſible. Well did the Lord Jeſus ſay to them, *John* 8. 24. *Except you believe that I am he, you ſhall die in your ſins.* Now the wretched *Jews* will not believe that Jeſus Chriſt is he, that Jeſus Chriſt is the true *Meſſias*, the Saviour of the world, therefore they live, they die in ſin: ſo then their ſalvation will be wonderful. For any one ſoul to be brought out of the grave

(1) See *Harriſons Meſſiah* already come in his Epiſtle to the *Jews*. *Vide Hornbeck contra Jud. Prolog.* p. 20.

, is wonderful, no leſs a wonder, than for a bo- that hath been rotting in the belly of the earth to brought out alive from thence: But what a mi- cle then will it be when a whole Nation ſhall be ought out of a grave of ſin? who can chuſe but onder at the thought of it?

"6. This ſalvation of *Iſrael* will be the more "wonderful, inaſmuch as the *Jews* have heretofore many a time & often made fruitleſs and miſerable attempts to deliver themſelves out of their pre- ent *tribulation*. Such hath been the dreadful, dire- wrath of God againſt that ſtubborn and ſtiff neck- people, that he hath left them often to be delud- with vain hopes and attempts of ſalvation. And re are two ways eſpecially, whereby the *Jews* e vainly ſought to deliver themſelves. 1. "By hearkning unto falſe Chriſts that have riſen up a- mongſt them. Thus the true *Meſſias* told the *Jews* t it would be, *John* 5. 43. *I am come in my fa- rs name, and ye receive me not, if another ſhall come in wn name, him you will ive*: As (*m*) when od ſendeth an able and ithful Miniſtry a- ongſt a people, but y are not duly en- uraged, he will plague ch a people by ſuffering falſe Teachers and Mi- ters of Satan to riſe up amongſt them. When a iniſtry that hath light in it is not duly received, hat will God then do? He will even remove the ghts into corners, and ſnuffs ſhall be ſet up in ir rooms, ſo becauſe the *Jews* received not the e *Meſſias*, therefore the vengeance of God gave

(m) *Profecto puto ob nullam aliam cauſam eccleſias in Galatia, Corintho, &c. Per Pſeudo-Apoſtolos ſic turbatas eſſe, quam quod ſuos veros doctores neglexerint.* Luther *in Gal. 6. 6.*

them enough of false Christs: we read of two or three false *Messias* in the Scripture. In *Acts* 5. 36. *Before those days rose up* Theudas *boasting himself to be some-body, to whom a number of men, about* 400, *joyned themselves, who was slain, and all as many as obeyed him were scattered and brought to nought:* And there was (n) another *Pseudo-Messias* amongst the *Jews*, whose name also was *Theudas*, of whom *Josephus* (o) speaketh, that he was a great Magician, &c. Indeed *Eusebius* thinketh that this *Theudas* in the *Acts*, and that in *Josephus* were the same, but others (p) upon good grounds suppose them to be two distinct persons, not living at the same time. See also verse 37. *And after this man rose up* Judas *of Galile in the dayes of taxing, and drew away much people after him, he also perished, and as many as followed him were scattered.* *Josephus* also (q) speaketh of one *Judas*, who endeavoured to make himself a King amongst the *Jews*, drawing away multitudes after him. Again *Acts* 21. 38. *Art not thou that* Egyptian *which before these dayes madest an uproar and leddest out into the wilderness* 4000 *men that were murtherers.* *Josephus* (r) likewise saith that in the days of *Nero*, there was an *Egyptian* rose up, who, by his pretending to be a Prophet, and by his Magical lying wonders, procured many followers, though

(n) *Joseph. Antiq. l.* 20. *c.* 2. *Rufinus c.* 5.

(o) *Eccles. Hist. l.* 2. *cap.*

(p) *Vide Bezam in loc. Origen. contra Celsum l.* 1. *Isaac Causab. exerc.* 2. *n.* 59. *Drusii Præter. l.* 5.

(q) *Antiq. l.* 18. *c.* 12.

(r) Of Wars of *Jews l.* 2. *c.* 12.

though to their own destruction; And besides these false Christs mentioned in the Scripture, there are many others spoken of in humane stories. It may not be amiss to instance in some; which I do not, to cast a darkness upon the providence of God in the present stirrings which we hear are amongst the *Israelites*. I thank the Lord I am not of that spirit, I pity those which do in a scornful tryumphing manner say, "All that you hear is nothing, but a company of *Arabians* make a tumult: The Lord pity such men, they little think what spirit they are of: But I give these instances to cause sobriety in conjectures concerning the present dispensations of divine providence; for as yet there is no stirring amongst the *Jews*, but what may possibly die and come to nothing at last; Wherefore to proceed: About 135 years (*s*) after Christ, there arose a certain Impostor amongst the *Jews*, who called himself *Barchochab*, *i. e.* the Son of the Star, saying he was the person meant, *Numb.* 24. 17. where it is said, *a Star shall arise out of Jacob*: But afterwards the *Jews* called this *Barchochab*, by the name of *Barcozba*, *i. t.* the Son of lying; And well did he deserve the name, for he belyed his Nation almost into utter ruine; for by his means a world of *Jews* got head together and made a great Rebellion against the *Roman Empire*, until many hundreds and thousands of them were cut off. And the effect of this woful attempt was, that the *Jews* might not after that so much as come within *Jerusalem*,

(s) *Vide Calvis. Cronol. p.* 345, 346. *Scaliger in Cron. Euseb. ad An.* 1648. *Buxtorf. Synag. Jud. cap.* 36. *Genebrard. Cronol. l.* 2. *ad An.* 4157. *Raimundi Pug. fid. part.* 2. *c.* 4. *Philo Jud. in Brev. de Temp.*

lem, only some few had leave to come once a year to bewail the misery of their City and Nation, and Souldiers were appointed to stand by them all the while, nor might they continue weeping above so many hours, except they would give more money to pay for their tears. This story is mentioned by *Justin Martyr* (t) as a thing that was newly done in his days. Again *Anno* 432. a (u) *Pseudo-Messias* (some think it was the Devil in humane shape) rose up amongst the *Jews*, who told them, that he was *Moses* come from heaven, and that he would lead them through the waters, &c. as he had done their fathers out of *Egypt*, whereupon a multitude of silly *Jews* followed him to their own perdition. Again *Anno* 1130 (w) there arose in *Persia* one *David el David*, who had the confidence to go to the King of *Persia* himself and to tell him, that he was the *Messias*; This *David el David* used Magical incantations, and by his lying wonders caused great amazement to be in the world, and also procured a marvellous multitude of deluded *Israelites* to follow him, till at last both he and they were destroyed. Many (†) other instances I could give you here, but I forbear, These are enough to confirm the truth of that which our blessed Saviour saith, *Matth.* 24. 24. "There shall arise false Christs, and

(t) *In Apologia ad Antonin. Pium.*

(u) *Vide Calvis. & Alsted. in Chronol. ad An.* 432.

(w) *De quo Maimon. & R. Benjamin, &* Gentius *in Histor. Judaic.* p. 169.

(†) See *Herberts* Travels, p. 118. *Calvis. Cronol. in An.* 262. *&* 457. *&* 721. *Vide etiam Theoph. l.* 21. *c.* 16. *Hornbeth. contra Judæos. l.* 3. *c.* 1.

"and falſe Prophets, and ſhall ſhew great ſigns and "wonders, inaſmuch as if it were poſſible, they "ſhall deceive the very elect. Truly it hath been ſo, many a falſe Chriſt hath riſen amongſt the *Jews*, who, by ſigns and lying wonders, hath ſeduced many. Therefore when the Children of *Iſrael* ſhall indeed be delivered out of their miſery, it will be ſo much the more wonderful, becauſe they have met with ſo many, and ſo doleful diſappointments heretofore. 2. "The *Jews* have attempted to deliver "themſelves out of their miſery by blind and legal "humiliations. For *An.* 1502. it was (y) generally agreed upon by the *Jews* throughout all *Europe*, that they would ſpend a whole year in prayer, and faſting, and penance, as far as their bodies were able to bear, and they did ſo, Men, Women, and Children, and yet they had no deliverance. Indeed it is true, that God doth ſometimes beſtow outward deliverances upon men, becauſe of legal humiliations, ſo it was with *Judah* in *Rehoboams* time, and with *Iſrael* in *Ahabs* time; And there is ſome reaſon to believe that the *Jews*, many of them, will be repoſſeſsed of their own Land again before ſuch time as they have any general Evangelical repentance. And thus ſome interpret that place, *Jer.* 31. 19. *After* Ephraim *was turned, he repented*; namely, that after the *Iſraelites* ſhall be returned to their own Land again, the ſpirit of repentance ſhall be poured forth upon them. Conſider

(y) *Memorabile eſt illud, quod Anno quingenteſimo ſecundo, Judæos, omnium conſenſu ubicunq; terrarum locutos, ſolenni ſe obſtrinxiſſe decreto, ut annum une fere integrum jejunio, Planctuum, lachrimis, ſenes, viri, juvenes, omnes ſe affligentes.* Willet *de vocat. Jud. in Epiſt. dedic p.* 5.

Ezek.

Ezek. 36. 24, 25. & *Zech.* 12. 10. Nevertheless inasmuch as the *Jews* have heretofore found legal humiliations in vain) therefore their deliverance, when it cometh, will be the more admirable.

"7. This salvation will be wonderful in respect "of the (z) way and "means of the conver-"sion of the Tribes of "*Israel.*

(z) *Fortasse ita, futurum est ut Deus novo quodam & extraordinario modo usurus sit in convertendis Judæis.* Sebaldus Schnell *in Disput. contra Abravanel in Isa.* 34.

Chrysostom of old called the conversion of the *Jews* very fitly and truly, τὸ θαῦμα, καὶ τὸ παράδοξον, *a strange thing, and a wonder.* The truth is, that the conversion of any soul is a miracle. The conversion of souls, is the only standing miracle which remaineth in the Church of God; For it is beyond the power of nature to produce such a thing as soul-conversion: But what a miracle then will the conversion of the *Jews* be? for a whole Nation to be converted, and that at once, a *Nation born at once,* and such a Nation as the *Jews,* who have ever been so opposite to God, and to Jesus Christ, and to the Gospel, and to the spirit of grace? how miraculous will this be? But besides this, I conceive and believe that the conversion of the *Jews* will not be brought to pass only by the ordinary means of preaching the Gospel, but by Vision, as *Paul*'s was; by a glorious manifestation of the person of the Son of God from heaven unto all the Tribes on the earth, causing them to mourn. There are many Scriptures and reasons which make me inclinable to such an apprehension, but intending to handle that subject by it self, I here desist; for I would not anticipate my self.

So

So much may suffice to be spoken of the second particular, which is the wonderfulness of *Israels* salvation.

"We come now in the third place, to shew that "*this salvation* of Israel *will be* a spiritual *salvation*. And the truth of that is evident, "1. Because the "Tribes of *Israel* shall be delivered out of the hands "of spiritual evils and adversaries: As now their blindess of mind and hardness of heart, is a spiritual evil; for the mind is a spirit. Hence the Apostle saith, *be renewed in the spirit of your mind*, *Eph.*4. 23. i. e. in the mind which is a spirit: now the *Iews* remaining in unbelief, are under the power of a blind and hardned mind, *Rom.* 11. 7. *The rest were blinded*, and verse 25. *blindness is happned to Israel*; or as the word may better be rendred, *hardness is happened to Israel.* (a) The Greek word noteth a brawny hardness, a desperate obduration, such as maketh stupid and senseless: And they that have had to do with unbelieving *Israelites*, have seen the truth of this. From hence it cometh to pass, that though the *Iews* have the Scriptures of the Old Testament, which they keep and read with great diligence, & those very Scriptures testifie plainly concerning Christ, that nothing can be more evident, than that *Iesus is the Christ*, yet the *Iews* believe it not

(a) Πώρωσις τῆς καρδίας *male vertitur*, cæcitas cordis, *non quod ad sensum attinet, sed quoniam hæc vox,* πώρωσις, *non cæcitatem proprie, sed ex consequente tantum significat, nam proprie duritiem significat.* Cameron. *in* Matth. 19. 3. *Proprie significat* callosam concretionem, *instar tophi, ut in articulo Podagricorum, quæ in membro callo obducto non facile admittit tactum, & sensum, sed duritie sua quasi repellit, &c.* Chemnit. *Harm.*

not, but as it is said, *Acts* 13. 27. *Because they knew not the voices of the Prophets, they have fulfilled them in condemning him.* And why know they not the voices of the Prophets? that spake so clearly and abundantly of Christs coming, both first and second, and time, and place, and manner, and of his two natures and all, why do not the *Iews* understand this? surely it is because they are under the power of a blind mind and hard heart. See therefore 2 *Cor.* 3. 14, 15. *their minds were blinded, for untill this day remaineth the same veil untaken away, in the reading of the old Testament, which veil is done away in Christ, but even unto this day, when* Moses *is read, the veil is upon their heart.* Now what is this veil which the Apostle here speaketh of? I answer (*b*) there is a double veil, 1. There is an *external veil*, a veil upon the object read, the books of *Moses*, h. e. the ceremonial Law. There is a Temple and an Altar, there are Sacrifices, Washings, Sabbaths, *&c.* Now the poor blind *Iews* are not able to look through this veil of *Moses* Law, unto Jesus Christ the truth, the Anti-type of all such ceremonious observations, they cannot behold the Sun of Righteousness through the cloud and darkness of the Law. "2. There is *an internal* "*veil* upon the minds and hearts of the *Iews*, that is "to say, blindness and hardness which is upon "them; they are under a strange and stupid error of conscience, whence they think, they do well to adhere unto the Mosaical dispensations, and to oppose Christ and his Gospel; And they are under per-

(*b*) *Duplex velum Judæorum oculis obductum est: Prius indurata mentis; Posterius legis ipsius: Nam Christus in lege traditur obscurius & velut per nubem atq; involucrum.* Lud. Capel. Spicil. p. 102.

perverſneſs and obſtinacy of will, whence they ſhut their eyes againſt the light, and grow blind againſt the Sun; that they neither do nor will believe, when conviction is held out before them, they will not come to Chriſt, that they might have light and life, he hath ſtretched forth his hands all the day long unto a gainſaying & a rebellious people, he would have gathered them under his wings many a time and often, but they would not be gathered by him; This is a dark and dreadful veil upon the heart of that Nation, but *they ſhall be ſaved* from it, therefore verſe 16. *Nevertheleſs when it ſhall turn to the Lord, the veil ſhall be taken away.* In a word, all ſin is a ſpiritual enemy, ſuch an enemy as would deſtroy a mans ſpirit, as would (that I may ſo ſpeak) ſuck the bloud of a mans ſoul; therefore the Apoſtle exhorts to beware of ſin, becauſe *it wars againſt the ſoul.* Now the *Iews* remaining in unbelief, are under the power of this enemy, *John* 8. 34. *Verily, verily I ſay unto you, he that commits ſin, is a ſervant of ſin*: Certainly the *Iews* commit ſin when they reject the counſel of God againſt themſelves, when they go on contradicting and blaſpheming the Son of God, when they put away the word of life from them, therefore they are in woful ſervitude unto ſin. But the day will come when they ſhall be freed from this bondage, for they ſhall at laſt own and embrace the Lord Jeſus Chriſt. In the latter days ('tis ſaid) *they ſhall ſeek the Lord, and* David *their King*: And by that means they will be freed from ſin, verſe 36. *If the Son make you free, then you ſhall be free indeed*: Therefore when they ſhall once believe on the Son of God, they ſhall indeed be made free from ſin, ſo 2 *Cor.* 3. 17. *Now the Lord is that ſpirit, and where the*

ſpirit

Spirit of the Lord is, there is liberty; the Lord, i. e. the Lord Jesus Christ who is the Lord even *Jehovah*, (for the Lord in the New Testament doth often answer to *Jehovah* in the Old Testament) and who is a spirit, where he is embraced and believed on with all the heart, there is liberty from bondage of the Law, and liberty from the thraldom of sin. And the truth of this is also held forth in this very verse wherein my Text is. *All Israel shall be saved* (saith the Text) "*for a* deliverer shall come out of "*Sion*, and turn away ungodliness from *Jacob*. So that the house of *Jacob*, even all *Israel*, must be saved from ungodliness: And of this same thing there is a promise, *Ezek.* 36.29. *I will save you from all your uncleannesses*. And admirable to this purpose is that place, *Jer.* 50.19,20. "I will bring again *Israel* "to his habitation in those days; and at that time, "saith the Lord, the iniquity of *Israel* shall be "sought for, and there shall be none, and the sins "of *Judah*, but they shall not be found.

Again *Satan is a spiritual adversary*, he is called by the name of *an evil spirit*, and the Devils are said to be spiritual wickednesses in high places, he thirsteth after the bloud of souls, he goeth up and down like a roaring Lyon, seeking to make a prey of the immortal spirits of men. Now, alas, the unconverted *Jews* are under the power of this spiritual adversary, 2 *Cor.* 4.4. "The God of this world hath "blinded the eyes of them that believe not. *Eph.* 2.2. *The Prince of the power of the air worketh in the hearts of the Children of disobedience*: or, as the word is, (c) *the children of unperswadableness*. Now the *Jews* have hitherto been chil-

(c) Ἐν τοῖς υἱοῖς τῆς ἀπειθείας.

children of unperſwadableneſs, ſo that it is an eaſier matter to convert any one unto Chriſt, than to convert a *Jew*. (†) Nay when thy are convinced that Chriſt is come, yet they deny it: And hence it hath come to paſs, that ſeldom any conſiderable number of *Jews* hath been converted, except by miracle, as it was in the day of the Apoſtate (d) *Julian*. *Julian* out of the horrid and deliſh deſpite of his heart againſt Chriſt, bad the *Jews* go and re-edifie the Temple, they accordingly laid the foundation, but behold in a night God ſent a terrible Earth-quake, that overthrew all that they had ddone, that not a ſtone was left upon a ſtone, and the tools which the *Jews* wrought with (is the ſtory ſaith) were conſumed by fire from heaven, by reaſon of which miraculous providence, many *Jews* were converted to Chriſt: But without ſome ſuch miracle as this, it hath ſcarcely hitherto been known, that any conſiderable number of them hath been converted, therefore they are children of *unperſwadableneſs*, and therefore under the power of Satan. Beſides it is evident that they are ſo, becauſe they have long, and long ago, ceaſed from being the Church and people of God. Therefore *Rom.* 11. 11. we read of *their fall*, that is to ſay, their falling from that relation which once they ſtood in towards God, and of their *caſting away*, verſe 15. and of

(†) *Lonicerus* (out of *Suidas*) hath a ſtrange ſtory to this purpoſe concerning *Theodoſius* the *Jew*. *Vide Lonicer. exempl.* 3. *Prae. p.* 266. *Hanc tamen Suidae Narrationem vir doctiſ. Jacob. Capellus in* Heb. 7. 14. *non veretur fabulam nominare. Sic & magnus noſter Raimoldus de lib. Apocr. Praelect.* 139.

(d) *V. Calviſ. Cronol. in An.* 363. *Magdeb. cent.* 4. *p.* 431. *Socrat. l.* 3. *c.* 20. *Theod. l.* 3. *c.* 17. *Sozomen. l.* 5. *c.* 21. *Amian. Marc. l.* 23.

of their being *broken off*, verse 17. *i. e.* they are broken off from that Covenant and Church relation which once they stood in. This is true concerning the *Israelites* or ten Tribes, according to that, *Hos.* 1. 9. "call his name *Loammi*, for you are not my "people, and I will not be your God. And it is true concerning the *Jews* or two Tribes, as we may see *Zech.* 11. 10, 11. "I took my staff Beauty and cut it "asunder, that I might break my Covenant, which "I had made with all the people, and it was broken "in that day. Now inasmuch as they cease to be in any ways of the visible Church, therefore they are externally in the same capacity with the Pagan world, and therefore under Satans Regiment, because he is the *Prince of the world*, *John* 16. 11. why are excommunicate persons said to be *delivered unto Satan*, but because they are Authoritatively declared to be no longer of the visible Church, (*c*) but of the world, and therefore in the hands of Satan, who is the worlds God and Prince? Thus may we say concerning the Church of *Israel*, God hath given her a Bill of divorce, God hath excommunicated her for the present: But there is a day coming, when God will receive them into favour again, and then they shall be under the powers of darkness no longer, *Luke* 1. 71. "they shall be sa-"ved from the hands of their enemies, and from "the hand of all that hate them, which words al-though they are comprehensive of temporal, yet they are not exclusive of spiritual enemies. Besides we read *Rev.* 20. That not long after the *Jews* con-version an Angel cometh down from heaven (*i. e.*

(*c*) See *Gelusby Aarons Rod.* p. 297.

Ch

Christ the Angel of the Convenant) and taketh hold of Satan, and layeth him in chains, and shuts him fast under the bars of the bottomless pit.

"2. The Tribes of *Israel* shall not only be thus "delivered from the hands of their spiritual ene-"mies, but they shall have spiritual life bestowed "upon *them*. Indeed it is true, that first a civil life must enter into them, but after that a spiritual life. These two we have plainly distinguished *one* from the other, *Ezek.* 37. 7, 8. *the bones came together, bone to its bone, but there was no breath in them:* Here is a civil life, for bone cometh to his bone, but no spiritual life, for as yet there is no breath in them; even so, when the day of *Israels* salvation cometh, we must first expect to hear that the *Jews* are gathering together out of one Countrey, and out of another Country, and making head toward their own Land, before we hear of their conversion, but afterwards, it followeth therefore, verse 14. It is said, *I will put my spirit in you, and you shall live.* This spiritual life is in regenerating grace, when the day of Gods power passeth over the soul to make it willing and obedient. Converting grace may well be called life, because it maketh them that were dead to become alive, therefore it is said concerning the converted prodigal, *He was dead, but he is alive*: Also because grace is the inchoation, the seed, the bud of eternal life and glory. *Grace reigns to eternal life,* Romans 5. last, *holiness ends in everlasting life.* chap. 6. 22. Likewise grace is rightly called *spiritual life*, because the Author of it is the blessed spirit of God, therefore all saving graces are said to be *the fruits of the spirit.* Gal. 5. 22. And *Iohn* 3. 5. It is said, *except a man be born of water, and of the spirit, he cannot enter into the kingdom of God, i.e.* except he

be regenerated by the spirit of God, whose operations are like unto water, to cleanse, and purge, and purifie the soul. Now, thus it true, that the Tribes of *Israel* shall have converting grace bestowed upon them. The Lord hath promised *to put his fear into their hearts*,, Jer. 32. 40. And this is one thing intended in the Text, when it is said, *that all* Israel *shall be saved, scil.* that there shall be a general conversion of the *Israelitish* Nation. And it is true concern ng all the Tribes of *Israel*, therefore it is said, *Matth.* 24. 30. *All the Tribes of the earth shall mourn*; which, that it is (in part at least) meant of a penitential mourning, I doubt not. As when the children of *Israel* were brought out of *Egypt*, not only a civil, but a spiritual life was conferred upon them, according to that Scripture, *Ezek.* 16. 6. "*When I* passed by thee, and saw thee polluted in "thy own bloods, I said unto thee in thy bloods, "live; yea I said unto thee in *thy bloods, live*, *i.e.* when I saw thee under bloudy bondage by reason of *Egyptian* Task-masters, when there was a bloudy proclamation gone forth out of *Pharoahs* Court, that all thy Male children should be destroyed, then I looked upon thee, and caused a political life to enter into thee, and when thou wert in a filthy bloudy condition by reason of sin, corrupt nature and Idolatry which thou layest in whilst in *Egypt*, I bestowed the grace of my Covenant upon thee, *&c.* So it is in the like sort true, that when all *Israel shall be saved*, not only a life of liberty, but a life of grace shall enter into them.

"Yea 3ly. There shall be plentiful effusions of "the spirit of God upon the Tribes of *Israel*, when "the day cometh that all *Israel* shall be saved.

An

And this will be in two respects; 1. In respect of gifts. 2. In respect of the saving grace of the spirit.

"1. There will be a plentiful effusion of the spi-"rit of grace upon the Tribes of *Israel*, in respect "of the gifts thereof, *Zech.* 12. 8. *He that is feeble among you at that day, shall be as David, h. e.* (as some interpret) they that are of low, mean, contemptible parts shall be so raised and enlaged, that they shall be like unto *David*, who was a man of extraordinary gifts and qualifications; but what shall they then be who are as *David?* It followeth, *the house of* David *shall be as Elohim* (f) (for so is the *Hebrew* word) *i. e.* like unto the blessed Angels. They shall have most Seraphical gifts bestowed upon them, yea, *they shall be like to the Angel of the Lord, h. e.* they shall be like unto Jesus Christ, the Angel of the everlasting Covenant: Christ was anointed with the oil of Gods spirit above his fellows; but they shall receive in abundant measure of that spirit which was in Jesus Christ even above measure. In a word, the Scripture seems to intimate that those extraordinary gifts of the spirit, which are now ceased in the Church, will be then revived. See *Joel* 2. 28, 29. "*I will pour* out my spirit upon all flesh, and your "sons and your daughters shall prophesie, your old "men shall see dreams, your young men shall see "visions also upon the Servants, and upon the hand-"maids, in those days will I pour out *my spirit.* It

(f) ὡς οἶκος θεοῦ. *Sept.* i. e. *Sicut Angelus quiest in Domo Dei. Vide Corn. A Lapide in loc. h. Chald. Paraphrastes,* instar Heroum, *habet. Consule* Vers. Arab. *in Bibl. Polyglot.* & Drusium *atq;* Vatablum *inter Criticos Sacros.*

(g) *Hujus vaticinii complementum, Petrus Apostolus ostendit jam partim factum in admirabili spiritus sancti effusione super Apostolos & Apostolicam Ecclesiam in Pentecoste: Partim prædicit futurum ante extremum Domini adventum, quando ecclesia horribilibus calamitatibus implicabitur.* Pareus *in Apoc.* 6. 12.

is indeed true, that there was (g) a partial fulfilment of this prophesie in the days of the Apostles, yet that there is a further accomplishment thereof to be expected, is most evident from the context. Those extraordinary effusions of the spirit, which were in the Apostles days, were but a sprinkling & first fruits, in respect of what shall one day be made good upon the *Israelitish* Nation. And we may argue, if the first fruits of the fulfilment of this prophesie and promise to *Israel*, were so great and glorious, what then will that full harvest be in the day when all *Israel* shall be saved? yet the converted *Israelites* shall excel in that which is more excellent than gifts. "For 2ly. *An* abundant mea-"sure of saving grace shall be poured forth upon "them. They shall be made the most gracious, holy people that ever were upon earth. When *Ezekiels Temple* shall be built, it *will be most holy*, *Ezek.* 43. 12. It will (*h*) be *holiness of holinesses*, as the *Helrew* phrase is, it being the manner of the *Hebrews* to express the superlative degree by a substantive plural. Yea such a measure of the spirit of grace shall be poured forth upon them, that they shall be holy even in their civil converse amongst men, *Zech.* 14. 20, 21. *In that day there shall be upon the Bells of the horses*, holiness unto the Lord, *yea every pot in* Jerusalem *and in* Judah,

(h) קֹדֶשׁ קָדָשִׁים

Judah *shall be holiness unto the Lord of hosts.* The meaning may be that they shall act from holy principles, and for holy ends, in all that they do, whether they buy or sell, whether they tarry at home or go abroad, whether they eat or drink, or make use of this or that creature for their comforts, they shall see God, and enjoy God, and seek the glory of God in all. This is excellent, and thus holy shall they be: As for sin and corrupt nature which remains more or less in the Saints whilst they are in this world, it shall be wonderfully restrained and consumed by the spirit of grace in these converted *Israelites, Isa.* 4.4. "*The Lord* shall wash away the "filth of *Sion*, and shall purge the bloud of *Ierusalem* by the spirit of judgment, and by the spirit of "*burning.* As for the bloudy filth of sin which is upon them, Gods spirit shall teach them to judge themselves for it, and also shall consume and burn up their dross for them. Therefore he is said to be a spirit of judgment and of burning. Many there are both ancient and modern Divines, who think that after the *Jews* conversion, the Saints upon earth shall be brought into a sinless estate, that there shall be such a glorious renovation of all things here below, that this world shall be as it was before sin entred into the word, and death by sin. What I conceive to be the truth of God concerning that matter, and needful for you to know, I shall (by the help of his grace) plainly declare unto you in these following Conclusions.

"*Conclus.* 1. The Tribes of *Israel* shall be con"verted before Jesus Christ cometh to raise the "dead, and to judge the world, *Mal.* 4. 5, 6. Be"hold, I will send you *Elijah* the Prophet before

"the coming of the great and dreadful day of the "Lord, and he shall turn the hearts of the fathers to "the children, and the hearts of the children to their "fathers, least I come and smite the earth with a "curse. The meaning of the place may be this, that although the childen of *Israel* for the present are in such a state of sin and enmity against God, that if their godly Ancestors should come and see them, they would be ashamed to own them for their children; yet before the coming of the great day of judgment they shall be turned to serve the God whom their fathers served. It is true, that there was a partial and typical fulfilment of this Scripture in the Ministry of *John Baptist*, who was a blessed instrument of converting many of the children of *Israel*, before that great and notable day wherein the Jewish heaven and earth was utterly dissolved (which day may be looked upon as a Type of the last and great day) nevertheless, that there is yet a (i) greater accomplishment of this prophesie to be expected, we may plainly discern from the words of our Saviour Christ. *Mat.* 17. 11, 12. *Jesus said, Elias* shall *first come and* restore all things, *but I say unto you*, that Elias *is come already*: As if the Lord had said, although it be a truth that one in the spirit of *Elias* must come before the great day of judgment, yet it is true, that such an one is come already, and so that prophesie in part fulfilled in the Ministry of *John Baptist*. But observe further, the Lord saith, that *Elias* shall come in the future Tense, which how can it be meant of *John Baptist*, who was beheaded when our

(i) Read Mr. *Medes* Discourse on *Mark* 1. 14, 15. *& Alsted. Diatrib. de Mille Annis* p. 213. 214.

Sa-

Saviour thus spake to his Disciples? Moreover, the Lord saith, that *Elias* at his coming shall *restore all things.* Did *John Baptist* restore all things? was the first coming of Christ the *time of the restitution of all things*? the Scripture saith, that it is to be at the second coming of Christ, *Acts* 3. 21. wherefore it remains that there is yet another to come in the spirit of *Elias*, who shall be a notable instrument in the hand of Christ to prepare the *Jews* for the day of judgment. Again, see what the Scripture saith, *Acts* 3. 19. *Repent ye therefore and be converted to the blotting out of your sins, that so the times of refreshing may come from the presence of the Lord*: We have it translated, *when the times of refreshing* shall come. But I find many (*k*) Versions that read the words as we have now rendred them. And indeed the Greek (*l*) ὅπως ἂν ἔλθωσι, properly signifyeth, *that so they may come*; So then, before the times of refreshing come, *h. e.* before the great day of judgment beginneth, when the Saints shall be freed from the annoyance of every evil, it is necessary that *Israel* should repent and be converted, and have their sins blotted out. And indeed, they must either repent before that day cometh, or never repent at all, for then the professed enemies of Christ shall find repentance will be too late. If the *Jews* should not repent before Christs coming from heaven to judge the world, they must needs perish in that *deluge of*

(k) *Sic* Syrus, & *Arabs*, & *Æthiopicus Interpres. Tertullian vertit*, ut superveniant. *Irenæi interpres*, & venient. *Versio Tertulliana Cl. Medo, Heinsio, Lud. De Dieu*, & Caspari Sctesoni *placet.*

(*l*) ὅπως *ut, non significat Causam finalem, sed consequens, sive sequelam.* Leigh *Critica.*

fire (as (m) *Irenæus* calleth it) wherewith the wicked *opposing* enemies of Christ shall be destroyed at that day. They would be *smitten with a curse*, as you have it, *Mal.* 4. last, if they should not be turned to seek the Lord before *that great day*. Consider *Mal.* 4. 1. with 2 *Thes.* 1.7,8,9. and *Isa.* 66.15, 16. See also 2 *Pet.* 3.7. "*The* heavens and "the earth which are now, are reserved unto fire "against the day of judgment, and perdition of un"godly men. Therefore if ungodliness should not be turned away from *Jacob* before the day of judgment, fire would then consume them. See also verse 9. where it is said, *The Lord is not slack concerning his promise, but is* long suffering to us ward, *not willing that any should perish, but that all should come to repentance.* Now, what is the meaning of this Scripture? I take the true and genuine interpretation of the place be this, (n) saith the Apostle, the reason why Jesus Christ doth not come immediately to judge the world, and to destroy the ungodly, is not because he is unmindful of his word, or any way slow, (as some have sinfully imagined) in performing what he hath promised; no, that's not the reason of it, but it is rather because of *his long suffering towards us Israelites*, he is not willing that our Nation should perish, but would have *all Israel to be saved*; now, if he should come immediately to judgment, then our Nation being at present without repentance, must needs perish amongst the ungodly that then shall be consumed with fire.

(m) *Contra Hæres. lib.* 5. *cap.* 29.

(n) See Mr. *Medes* excellent Paraphrase on 2 Pet. chap. 3.

This

This I believe is the true scope of the Apostle in those words. Moreover, it is conceived by some, that the reason why the Saints, whom Christ shall find alive at his coming, must be *caught up to meet the Lord in the air*, 1 *Thes.* 4. 17. is, that so they might escape that conflagration whereby the wicked upon the earth shall be destroyed: As in the days of *Noah* when the world was destroyed by water, they that were not in the Ark perished: So when the day cometh that the world shall be destroyed by fire, (which fire (o) shall also purifie the earth, and make it fit for the Lord and his Saints to reign on during the judgment day) they that are not with Christ (who was typified by the Ark) but setting themselves in a way of opposition against him in his Members upon earth, shall be consumed with that fire. Nevertheless, I do not think hat it is any Heresie to believe (though I am not of that perswasion) that *the rapture of the Saints into the air* to meet Christ will not be at his next coming to destroy Antichrist, and to set up his glorious kingdom upon earth (which coming of Christ some great Divines look upon rather as a personal appearance, than a personal residence upon earth) but that this *rapture* will be at Christs coming to destroy *Gog* and *Magog* at the ultimate judgment, when the Lord will be for a long time resident in this lower world. By all this then it is apparent that before Jesus Christ cometh to judge the world, the *Jews* shall be converted.

(o) See King *Edw.* 6. his Catechism.

Hinc Origines οὐκ ἀρνούμεθα τὸ καθάρσιον πῦρ καὶ τὴν τοῦ κόσμου φθορὰν ἐπὶ καθαιρέσει τῆς κακίας καὶ ἀνακαινώσει τοῦ παντὸς. *Contra Celsum. l.* 3.

Con-

"*Conclus.* 2. From the time of the *Jews* conversi-
"on, even till the day of judgment, they will not be
"in a sinless *perfect estate*. Albeit 'tis true that there shall be an eminency of gifts and grace among them, yet it is a vain thing to dream of a state of perfection upon earth before the last day. Hence we read of *steps* or stairs in *Ezekiels Temple*, *Ezek.* 40.22,26,31,34,37. What is the meaning of that? but, that after *Ezekiels* Temple shall be begun, there will be a gradual going on towards perfection, they shall go from step to step, appearing before God in *Sion*, they shall go on from one degree of grace to another. Therefore there will not be an absolute freedom from sin. Besides the thing is marvellous clear if we duly consider what is said, *Jer.* 31. 29, 30. *In those days*, (*i. e.* in those days when all the Tribes of *Israel* shall be saved) *they shall say no more, the fathers have eaten a sour grape, and the childrens teeth are set an edge, but every one shall die for his own iniquity, every man that eateth a sour grape, his teeth shall be set an edge.* The meaning of the place may be this. (p) The *Israelites*, or ten Tribes, they complained that misery lay upon them because of the sin of *Jeroboam*; the *Jews* or two Tribes, they complained that they suffered for the sin of *Manasseh*. Now saith God, the time will come, when by reason of the grace of my new and everlasting Covenant, you shall not suffer any thing for the iniquity of your Idolatrous fore-fathers, only then for your own personal transgressions, you shall die. Now then, how can it be, that after the *Israelites* are brought under the new Covenant dispensations, every one that sinneth shall die for his own iniquity

(p) *Vide Zanch. de peccat. Orig. p.* 46.

quity in case there should then be no more sinning? In a word, after the *Jews* conversion, the soul that sinneth shall die, as we have it, *Ezek.* 18.4. Therefore after the *Jews* conversion there will be sinning.

Again, where there is hypocrisie, there is sin, but there will be hypocrisie in the Church, after God shall have brought home his anient people. Some (*q*) of very great note and worth, have thought that there would a time come long before the day of judgment, when the Church upon earth would be so pure, that not an hypocrite would be in it: But how can that stand with the words of Christ, who hath assured us that there will be *tares in the field*, i.e. hypocrits in the Church, even *till the end of this world*, whereas the *Jews* shall be converted before (though towards) the end of this *world*. Therefore there must be tares, therefore there must be hypocrites, and therefore sin in the Churches of *Israel* after their conversion unto Christ.

(q) *Nullus aggregabitur in hanc Ecclesiam nisi qui fuerit in electis. Hæc Ecclesia nullis conspurcabitur Hypocritis, & simulatis Christianis ut olim, pura omnium zizaniorum & loliorum.* Brightman *in Apoc.* 20. 15.

"*Conclus.* 3. During the time of the day of "judgment the raised Saints of God shall be wholly freed from sin and all imperfections. It is indeed true, that before the Resurrection of Christ divers were raised from a state of death unto life, who yet were afterwards subject unto sin. Thus may we say concerning that Widows Son which was raised from death in the days of *Elijah*; the *Jews* have a tradition, that that Widows Son was

the

the Prophet *Jonah*, if so, to be sure he had more than a little of sin and corrupt nature in him after his Resurrection. Thus also may we conceive of *Lazarus* and others mentioned in the Scripture, as rising from the dead before our Saviours Resurrection. And that they were subject unto sin, is evident, because they dyed again; And that is proved, because Jesus Christ was *the first born from the dead*, (r) *Col.* 1. 18. *Act.* 26. 23. *Rev.* 1. 5. Now, why is Christ said to be the first born from the dead? Is it not, because he is the first that had a Resurrection, even a Resurrection to a state of immortality? Though there were others that rose from the dead before Christ, yet their Resurrection was not perfect, for they dyed again, stand in need of another Resurrection unto immortality, therefore *Christ is the first born from the dead.* But at the last day, all the Saints shall be raised unto a sinless immortal state. And this is manifest, because *the last enemy which shall be destroyed is death*, 1 *Cor.* 15. 26. But if the Saints after their Resurrection should be subject unto sin, there would be another enemy far worse than death, *scil.* sin to be destroyed after the abolition of death, which is expresly contrary to what the holy Apostle saith.

(r) See Mr. *Jeanes* on *Col.* 1. 18.

And hence we read concerning *the new Jerusalem, which cometh down from God out of heaven* (which new *Jerusalem* I take to be the very same with the first Resurrection spoken of, *Rev.* 20.) that there is in it *nothing that defileth*, nor any besides such *whose names are written in the Lambs book of life*, Revel. 21. 27.

And

And in this ſence only it is true, that there will a time come (according to thoſe bleſſed Petitions in that pattern of prayer, commonly called the Lords prayer) (s) when "in the kingdom of "God his will ſhall be "done on earth, even as "it is done in heaven, *Matth.* 6. 10. I ſay I doubt not to affirm to you, that there will be ſuch a day, when the Saints upon earth ſhall do the will of God with as much perfection as it is now done by the Angels of heaven. But ſtay a while, look not for that day till *the Reſurrection of the juſt*, and then you ſhall ſee it. So that it is a great & a precious truth, that there will be a day when the Saints of God ſhall even upon earth be for a long time in a ſinleſs glorious eſtate. For the day of judgment will be upon earth; For where ſhould men be judged, but in the place where they have lived, either to the honour or to the diſhonour of the great God and Judge of all the earth? Therefore *Job* ſpeaks, as you find chap. 19. verſe 25. 26. *I know* (ſaith he) *that my Redeemer liveth, and that he ſhall ſtand at the latter day*, (*i. e.* the day of Judgment) upon the earth, *and that in my fleſh I ſhall ſee God*, ſo *Zech.* 14. 4. It is ſaid, *his feet ſhall ſtand in that day upon the Mount of Olives.* And as it is true, that *the judgment* will be upon the earth, ſo likewiſe it ſhall be *a day of long continuance.* Can a world of men, even all that have been alive from *Adam*, to the laſt man that ever ſhall be born into

(s) *Tum demum regnum Dei nobiliſſimum advenerit, cum tremo temporum judicio corporibus aſſumptis vivi mortuiq; judicabuntur: tum enim abſq; murmure peccati, abſq; rebellione carnis Deus regnabit & imperabit: Itaq; judicii illius adventus hac precatione atq; adoratione exoptatur.* P. Rami *Theol. l.* 3. *c.* 6.

into the world: I say, can all those millions of millions of men and women that have been, are, or ever shall be upon the earth, be called to a particular account for all the words, thoughts, and actions of their lives? can the secrets of all hearts be disclosed in the hearing of heaven and earth in a little space of time? No verily, but the preparation for *eternal judgment* will take up more time than a few weeks, or moneths, or ages. I do believe, that *a thousand years* will be but a part, *a morning* as it were, *of the great and last day*, after which all things must be swallowed up in the amazing gulf of an endless eternity.

Moreover, we may argue thus. *The world to come* will be of long continuance. Consider *Isa.* 66. 22. Hence this world to come is called, an everlasting kingdom. Jesus Christ is the Prince and Father of the world to come, and he is an *everlasting father*, Isa 9, 6. The (*) Septuagint render the words, *the father of the world to come*. But the day of judgment is called *the world to come*, Matth. 12. 32. *whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come*, *i. e.* neither now nor at the day of judgment. Consider *Matth.* 19. 28. with *Mark* 10. 30. And see *Heb.* 2, 5. "unto the Angels he hath not put in sub-"jection the world to come, whereof we speak. What now doth the Apostle mean by *the world to come*? it cannot be meant of the present state of the world

(*) *Etsi ista verba* πατὴρ τοῦ μέλλοντος αἰῶνος *non sunt in Exemplari Vaticano, sunt tamen in Pl.* 11. *Vide Vulg. vers. lat. & Euseb. Evang. Dem. l.* 7.

rld for (†) that is
bject to the *Ministring*,
bernation of holy An-
els, who are therefore
led, *Thrones*, *Domini-*
Principalities, *and Powers*, *&c.* whereas this
rld to come is not
bject to Angels (t) or
reat Divine well ob-
serves) there wil then
no need of the Ministry of the holy Angels, be-
use the evil Angels shall be shut up in hell, and the
ised Saints shall then do that which is the work of
Angels in this present state of the world. It
nnot be meant of the state of eternity in heaven,
r that is not put in subjection unto Christ as Me-
itor. When the day of judgment is over, then
hrist delivers up the kingdom to the father, and
e son himself becometh subject, 1 *Cor.* 15. 25, 28.

(†) *Mundus futurus non de Præsenti mundo intelligitur, quia Præsens orbis subjicitur Angelis.* Estius.

(t) Dr. *Goodwin* on *Eph.* 1. 21.

(u) Besides the Greek
rase denoteth a state
on earth. It remaineth
erefore that by the
rld to come (*) is meant
othing else but the day
judgment when in-
ed the Angels them-
lves shall be judged, &
hen the Lord Jesus alone shall be exalted to be-
ome judge of all the world, and every knee in
eaven and earth, and under the earth shall bow un-
o him. Besides, observe the Apostle addeth *whereof*
we speak. And where was that, but in chap. 1. 6. *when*
he shall bring again the first
begotten into the (†) habi-
table

(u) οἰκουμένη *designat* τόπον οἰκήσεως, *ut recte observavit Jac.* Capellus.

(*) *Aptissime Theod. Thom. & Lyranus accipiunt orbem futurum quem post resurrectionem Pater Christo subjiciet.* Com. a Lapide.

(†) οἰκουμένην *Proprie Habitabilis.* Leigh.

table *world he saith, let all the Angels of God worship him.* I marvel why the words are translated.

(w) *And again, when he bringeth the first begotten into the world,* when as they ought to be read, *when he bringeth* again *the first begotten into the world,* and not *again when he bringeth, &c.* which words do evidently point at the day of judgment, and that Psalm (*viz. Psal.* 97.) out of which the Apostle taketh those words, treateth of Christs second coming to judgment, and not of his first coming in the form of a Servant; therefore, by *the world to come* is meant the day of judgment, therefore the day of judgment will be of long continuance, therefore there will be a day when the Saints upon earth shall for a long time be in a sinless glorious estate. And then will that Scripture, which is now fulfilled spiritually, be fulfilled literally, *Rev.* 5. 10. *We shall reign on earth,* but expect not that *the kingdom under the whole heaven should be given unto the Saints of the most high, untill such time as the judgment shall sit,* Dan. *chap.* 7. And this is the best and cleerest answer, that I know, to that objection, which some have made against those who maintain that there will be a glorious day for the Church upon earth, after which the Saints shall endure no more persecution, *viz.* That this

(w) ὅταν δὲ πάλιν εἰσαγάγῃ, *non autem,* πάλιν δὲ ὅταν εἰσαγάγῃ. *Adde quod Aoristus secundus subjunctivi significationem habet futuri. Atq; hanc interpretationem sequuntur non solũ Cl.* Medus *noster,* Homesius, Heinsius, Camero *cujus argumenta validissima sunt. sed etiam inter Pontificios,* Estius, Ribera, Corn. a Lapide, *atq; inter Antiquos,* Ambrosius, Nyssenus, *& alii. Sat equidem scio nonnullos* Socini *assectas hanc interpretationem sequi, At inquam ego, cum ipsi inimici verum confiteantur magis confirmatur ipsa veritas.*

is is against the Doctrine of Christ and the Apo-
les, who say, that all that will live godly shall suf-
r persecution, and if we will reign with Christ, we
ust suffer for him, and have many tribulations;
d that this world is an evil world, *&c.* True, it
ust be thus as long as the present state of the
orld continueth, but in the *new world*, or *world to*
me, which the Scripture speaketh of, the condition
f the Saints will be quite otherwise than in this
resent world it is wont to be.

"4. It is evident, that the Tribes of *Israel*
shall partake of a spiritual salvation, if we consi-
der the visible Church estate which they shall be in
after their conversion.

Albeit now there is no Church amongst the *Jews*,
et the time is at hand, when God will erect many
lorious Churches amongst them, and upon every
welling place of *Sion*, and upon all the glory he
ill be a defence. And the Church polity which *Is-*
el shall then be under, will not be a carnal one
such as was from *Moses* unto Christ) but a very spi-
itual polity, for they shall be no more under the
Mosaical pædagogy, no more under the ceremonial
aw. It hath been charged upon those who did in
he Primitive times assert the glorious reign of
hrist upon earth, that they did also maintain that
here would be sacrifices and other ceremonies of
Moses Law, so (x) *Je-*
me saith, that the anci-
nt Doctors held. I do
elieve, that that is a ve-
y injurious charge; and that it never once enter-
d into the heart of any of those godly and Learned
eachers in the Church to imagine such a thing.

(x) *Hieron. in Jer.* 19. 10. & *in Zech.* 14. 10.

However, sure I am, that the word of the Lord is express to the contrary. Hence the *Jews*, after their conversion, are said to be under, not the old, but the new Covenant, *i. e.* not under the old but the new manner (for the Covenant of grace as to the substance of it is for ever the same) of administration of the Covenant. Hence the Lord saith to *Israel*, *But not by thy Covenant*, Ezek. 16. 61. The truth is, that Christ, by his coming, abolished the ceremonial Law, and nailed it to his Cross, and buryed it in his grave. And a most loathsome work do they perform both to God and man, that dig up the ceremonies out of that grave where Jesus Christ buryed them, above sixteen hundred years ago. Hence *Psal.* 45. 10. *forget thy fathers house*, i. e. mind no more, neither (y) old Idolatries, nor yet set your heart upon old antiquated ceremonies which your fathers used.

(y) *Chald. Paraph. in loc.*

A little to particularize here.

"1. The Officers, the Ministry in the saved "Tribes of *Israel* will be very spiritual. Then will the Lord *cloath his Priests with righteousness*, Psal. 132. 9. See *Mal.* 3. 3. "He shall sit as a refiner and purifier of silver, he shall purifie the sons of *Levi*, "and purge them as gold and silver, that they may "offer unto the Lord an offering in righteousness. There shall be a wonderful spiritual glory upon the Ministers of God in those days, *Dan.* 12. 3. *Those that be* (z) Teachers *shall shine* as the brightness of the Firmament, *and they that turn many to righteousness as the Stars for ever and ever.*

(z) הַמַּשְׂכִּילִים

As

As 'tis said of *John Baptist*, that he was a burning and a shining light; so shall all the Ministers of God be in that day which is hastning apace; They shall be set in a brighter firmament of Church-estate, than ever yet was in the world, and their shining shall be answerable. To be sure, there shall in that day be no (a) more *Chemarims*, no more of those *black Priests* which wear the marks of *Baal* about them continually. I marvel not that that sort of men are enemies unto these truths; If they could hinder it, Ministers should never preach of them, people should never hear of them, nor one nor other should ever dive into them. Why? their guilty-self-condemned hearts misgive them, that when this day cometh they must fall, when *Sion* awaketh to put on her beautiful garments, and to shake her self from the dust, *Wo to Babylon, and to all the Babylonish brood!* they shall perish from off this earth, and from under these heavens.

(a) כְּמָרִים *qui nigras induunt vestes* Arias Montanus. *Alii a Gallis quae gestabant vestibus* R. D. Kimki. *Alii a stigmatibus quae suo corpori inurebant.* Stuckius *de* sacrif. p. 66. *verbum* כֹּמֶר *significat sacerdotem gentilem nigris vestibus Indutum. Vide Targum in Jud.* 17. 12. *Hinc apud Rabbinos Monachus vocatur* כּוּמְרִי. Shindl. *Lex. Pentaglot.* p. 871. *Vide si placet quae habet* Hottingerus *in Thesaur.* p. 33.

"2. There will be spiritual members in the "Church, as well as spiritual officers. And this will be not only here and there, even (as it is at this day amongst a few Churches who in conscience to God endeavour that their building may be of living stones, which I look upon as a first fruits of

what shall be hereafter) in a particular Church or two, but universally, *Isa.* 60. 21. *thy people shall be all righteous.* There will not be a profane person tolerated in the Church in those days, *Zech.* 14. last, *there shall be no more a Canaanite in the house of the Lord.* And what ever it is now, I am sure then, meer civility and morality, together with an outward profession will not be thought enough to qualifie for Church Member-ship, except there be experience of the regenerating grace of God in the soul. See *Ezek.* 44. 9. *No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary.* So that *circumcision in flesh*, baptism, and outward profession, will not be enough to give admittance into the Church of God, except there be the *circumcision of the heart*; and what's that, but regeneration?

"3. There will be spiritual ordinances. Then will the blessed day come, when the pure ordinances of God shall be no more corrupted with the cursed inventions of men. *Ezek.* 43. 7, 8. *My holy name shall the house of* Israel *no more defile by the carkasses of their Kings*, i. e. by their rotten idols which their Kings caused them to serve; *nor in their setting up their threshold by my threshold, and their post by my post*, *h. e.* the inventions of men shall no more be set up cheek by joul with the sacred Institutions of God. For indeed the condition of that sin cannot stand with the peace and prosperity which shall be in the world after the day of *Israels* salvation. It is an usual thing with the God of jealousie to send death, famine, and sword, generation after generation, for that sin of corrupting his worship with humane inventions, according to what the Lord hath said

said in the second commandment, *&c. That if men* (†) *do make any thing to themselves in the worship of God*, he will visit the iniquity, as upon the father, so upon the son. And wherefore is it, think you, that God is at this day about to *bath his sword in heaven*, and to darken the Sun and Moon, and to cause the Stars of heaven to loose their shining? verily the Lord is shaking this once more, *not the earth only, but the heavens*, and proceeding to do a marvellous work amongst his people, even a marvellous work, and a wonder, to cause the wisdom of the wise to perish (*as he hath done already*) and the understanding of the prudent to be hid, because they that profess his name have their fear towards God taught by the precepts of men. Wherefore when the day is come that *all Israel shall be saved*, inasmuch as then peace and prosperity shall run down like a River, and like a mighty stream all the world over, the sons of men shall no more set up their post by Gods pillar, saith he, whose name is the Lord of hosts.

(†) *Non imago, non simulacrum prohibetur, sed non facies tibi.*

We come now in the fourth and last place to shew (as God shall help) that *all the Tribes of Israel shall partake of* a Temporal *salvation*. For the *Jews* are not only in spiritual, but in temporal bondage also, and therefore they shall partake not only of spiritual, but also of a temporal salvation. The truth of this may be evinced and cleared in some particulars.

"First the thing is evident, inasmuch as the day "will come when the children of *Israel* shall be no "more oppressed by the great ones of the earth;

There will be a time when *the man of the earth shall no more oppress*, *Psal.* 10. 18. Hence *Isa.* 54. 14. *thou shalt be far from oppression, for thou shalt not fear, and from terrour, for it shall not come near thee.* Hence *Peter* said unto the *Jews*, that after their repentance, *times of refreshing shall come*, *Acts* 3. 19. Now what do these *times of refreshing* note, but a day, wherein there shall be freedom from all persecution and corporal oppressions?

And hence we read of the *Redemption of Israel*, as in that verse from whence the Apostle demonstrateth the words of my Text, *Sc. Isa.* 59. 20. 'tis said, *the* Redeemer *shall come to Sion.* Now that very word *Redemption* doth usually signifie temporal as well as spiritual salvation, a deliverance of the body as well as of the soul, *Luke* 21. 28. *your redemption draweth nigh*, what is that? (*b*) great Interpreters take it to be the same with that redemption which the Apostle speaketh of, when he saith, *Rom.* 8. 23. *we wait for the* redemption *of our body.* However, sure it its, that the time will come when strangers shall be able to oppress the children of *Israel* no more, but the quite contrary shall be true, *Sc.* that their oppressors shall be brought under them. See *Zech.* 10. 4. *out of him* (i. e. out of *Israel*) *came forth* (or *shall come forth*, for the words are a Prophesie of what shall be, and not an History of what hath been) *the corner, out of him the nail*, i. e. the Magistrates and Rulers, who are compared unto corner stones, and to nails, because the safety of the whole building and body politick greatly depends upon them; *out of him the battel bow*, i. e. the Military man, *out of him*

(*b*) *Calvin Harm. Piscator in Luc.* 21. 28. *v. Ames. Med. Theol. l.* 1. *c.* 41. *Th.* 3.

him every oppressor together, i. e. such as shall suppress, not *Israel* but the enemies of *Israel*. "So *Isa.* 14. "2, 3. They shall take them captives, whose cap- "tives they were; and they shall rule over their "oppressors. And it shall come to pass in that day "that the Lord shall give them rest from their "sorrows, and from their fears, and from the hard "bondage wherein they were made to serve. See also Chap. 60. verse 14. with *Ezek.* 39. 10.

Nor shall any amongst themselves oppress their poor brethren. Indeed it hath been so formerly, which caused the Apostle to use that interrogation, *do not rich men oppress you? Jam.* 2. 6. But after this day of salvation which we are speaking of, it shall be so no more; *Ezek.* 46. 18. "The Prince shall not "take of the peoples inheritance by oppression. *Isa.* 60. 17. *I will make thy officers peace, and thy exactors righteousness.* For it is observable, that the children of *Israel* were not subject unto oppression from their own Rulers, until such time as they cast off that *Theocracy*, or Government by Judges which was of divine appointment. See 1 *Sam.* 12. 3. Now after the *Jews* conversion, such a Government as that was, will be restored again amongst them. *Isa.* 1. 26. *I will restore thy judges as at the first, and thy counsellors as at the beginning.* Sion *and her converts shall be redeemed with righteousness.*

"Yea 2ly. There will a time come when the *Is-* "*rael* of God shall be saved from all outward af- "flictions: Not only from persecution and oppres- sion from men, but from all external and corporal calamities: And this shall be upon earth too; for I am not speaking of that salvation which the elect of God shall enjoy in heaven eternally *after the end*

shall come, but of what shall be upon earth sometime before Jesus Christ hath delivered up his Mediatory kingdom. Now I say there will a time come when upon earth *the Israel of God* shall be wholly freed from affliction, *Zeph.* 3. 15. *Thou shalt not see evil any more*, *Isa.* 61. "*Beg.* liberty shall be proclaimed to the captives, the opening of the prison to them that are bound, and to them that mourn in *Sion* shall be given beauty for ashes, joy for mourning, the garment of praise for the spirit of heaviness. So that after the time cometh that the *Jews* shall mourn, that they shall look upon him whom they have pierced and mourn bitterly, they shall no more lie in the ashes of affliction and outward calamity. See Chap. 51. 11. *Sorrow and mourning shall flee away*: Affliction shall vanish. And hence it is said of the new *Jerusalem*, *Rev.* 21. 4. "God shall wipe away all tears from their eyes; and there shall be no sorrow, nor crying, nor any more pain, for the former things are passed away.

"3ly, The truth is further evident, in that there will a day come, when the *Israel* of God shall enjoy length of dayes as to natural or corporal life.

As if *Adam* had never sinned, he had enjoyed a natural life upon earth for a long time. And indeed it was especially a natural life, which the Covenant of works promised. When it was said to *Adam*, *Do and live*, the meaning was, Thou shalt then live a long and happy life upon earth: even so when God shall make all things new, the Saints shall be wonderfully delivered from natural, as well as spiritual death. Therefore it is said that when

when new *Jerusalem* cometh down from heaven, *there shall be no more death.* And of this we have a promise made to *Israel*, *Hos.*13. 14. I will ransom "them from the power of the grave, I will redeem "them from death. See also *Isa.* 65.17. *behold, I create new heavens, & a new earth*; & *v.*20. "there shal "be no more thence an infant of days, or an old man "that hath not fulfilled his days, *verse* 22. *for as the days of a tree* (or rather *the* tree) *are the days of my people, and mine elect shall long enjoy the work of their hands.* (c) Some interpret the place that they shall live as long as *Adam* should have done, in case he had been confirmed in his integrity by eating of the tree of life which was in the midst of Paradise. However the Scripture must be fulfilled, which saith that *the meek shall inherit the earth*, *Psal.*37.11. *Matth.*5.5. The meek shall inherit not only heaven, but the earth, heaven and earth are theirs, they have a right to both in respect of the promise; they are heirs of God, and joynt heirs with Christ. The meek, for the present, how do they inherit the earth, when the wicked turn them off from the earth at their pleasure? well, but the time will come, *when they shall inherit the earth. Abraham*, and so the children of *Abraham*, shall become *heirs of the world*, *h. e.* of *the new world*, which according to divine promise we look for in time to be created, *Rom.*4.13. 2 *Pet.*3. 13.

(c) *Hanc interpretationem sequi videntur*, Septuaginta, *Chaldæus*, Paraphrastes *Justinus Martyr*, & *alii.*

"4ly, There will a day come, when the saved "Tribes of *Israel* shall enjoy great outward peace, "and in that respect it might well be said that they "shall partake of a temporal salvation. Indeed a little

little before the conversion of the *Jews*, there will be the most terrible doings in the world that ever was heard of, in respect of wars and commotions, the waves of the Sea roaring, confused noise and garments rolled in bloud, bloud and fire, and vapour of smoke; but after *the kingdom shall be restored unto Israel*, then will be glorious days of peace and tranquillity. See some Scriptures for this; *Hos.* 2. 18. "I will break the bow and the sword, and the bat-"tel out of the earth, and will make them to lie "down safely, *Zech.* 14. 11. And men shall dwell "in it, and there shall be no more utter destructi-"on, but *Jerusalem* shall be safely inhabited. Yea there will be wonderful peace and prosperity in those days, such as never was since the world began. *Isa.* 66. 12. *I will extend peace to her like a River.* See also Chap. 60. *ver.* 18. & *Mic.* 4. 3, 4. "And ye "shall judge among many people, and rebuke "strong Nations afar off, and they shall beat their "swords into plough shares, and their spears into "pruning hooks: Nation shall not lift up sword a-"gainst nation, neither shall they learn war any "more, but they shall sit every man under his vine, "and under his fig-tree, and none shall make them "afraid; for the mouth of the Lord of Hosts hath "spoken it. Then certainly it shall come to pass that there will a day be upon earth when the nations shall be at peace, and war shall be learned no more, if *the mouth of the Lord of Hosts hath spoken it.*

"5ly, The time will come when the Land of "*Israel* shall be made exceeding fruitful, therefore "we may well assert a temporal salvation. I say there

here will a time come when there ſhall be great (d) plenty as well as great peace over the earth, *Zech.* 8. 12. the ſeed ſhall be proſperous, the vine ſhall give her fruit, and the ground ſhall give her increaſe, and the heavens ſhall give their dew, and I will cauſe the remnant of this people to poſſeſs all theſe things, *Joel* 3. 18. And it ſhall come to paſs in that day, that the Mountains ſhall drop down new wine; and the hills ſhall flow with milk, and all the Rivers of *Judah* ſhall flow with waters, *&c.* Theſe expreſſions of *the mountains dropping down new wine, &c.* are *high and hyperbolical Metaphors of a prophetical ſtrain,* whereby may be ſignifyed the admirable fertility of the earth. And it muſt needs be ſo, becauſe the barrenneſs of the earth was a fruit of the curſe for the ſin of man. God ſaid to *Adam,* after he had ſinned, *Curſed is the ground for thy ſake:* But now, when new *Jeruſalem* cometh down from heaven, the curſe ſhall be removed, *Rev.* 22. 3. "there ſhall be no more curſe, but the Throne of God, and of the Lamb ſhall be in it, and his ſervants ſhall *ſerve him.* For the truth is, that in the new heaven and the new earth, which is promiſed in the Scripture, things ſhall be reſtored unto that glorious perfection which they were in at the firſt creation before the apoſtacy, *Ezek.* 36. 35. *They ſhall ſay, this Land which was deſolate is become like the Garden of Eden,* i. e. like Paradiſe. See *Iſa.* 51. 3. Hence the Prophets have ſpoken of *the times of the reſtitution of all things,* Acts 3. 21. why, *the reſtitution of all things?* But becauſe man by ſin, hath put all the world out of order,

(d) *V. Lactant. l.* 7. *c.* 4. *Burroughs on Hoſ.* 2. 18.

der, sin hath brought a curse and confusion, and sa disorder even upon the frame of nature, bu (e) the days will come when all the creatures shall be restored unto their right order and use, for which they were made at the first. Therefore also the Apostle saith, *Rom.* 8. 20, 21. "the "creature was made subject unto vanity not wil- "lingly— the creature it self also shall be deliver- "ed from the bondage of corruption, into the glo- "rious liberty of the children of God. The unreasonable creature is become subject unto vanity, bondage, and corruption, but it is as it were against its will; and therefore the creatures do all in their kind, sigh and groan before the great God that he would deliver them from this servitude, that they might no more be made use of to the dishonour of their blessed Creator; and therefore the creatures shall be delivered, and made use of only for that end which they were at first made for. And this shall be in the day when the glory of the sons of God shall be manifested. (f) And hence the state of the new heaven, and the new earth is described by such things as were when *Adam* was in Paradise, but never since, *Isa.* 65. 25. "*The Wolf* and the Lamb "shall feed together, "and the Lion shall eat "straw like the Bullock, and

(e) See *Deodate* on *Act.* 3. 21. *& Engl. Annot. & Mayer in loc.*

(f) *Non bestiæ per hoc tempus sanguine alentur, non aves præda sed quieta & placida erunt omnia. Canis non venabitur, accipitres non nocebunt, infans cum serpentibus ludet, &c.* Lact. l. 7. c. 24. *Atq; hinc Sybilla Erythea sic canit,* οὐδὲ λύκοι σὺν ἄρνεσ' ἐν οὔρεσι ἀμιλλοῦνται — ἄρκτοι σὺν μόσχοισιν, *&c.*

nd dust shall be the serpents meat, they shall not hurt nor destroy in all my holy mountain saith the *Lord.* (g) Before the

, the Woolf and the mb, the Bullock and Lion could live etly by one another, man was not subject to hurt serpents or venomous creatures, there was not enmity in any of the creatures to seek the de-ction of one another. Even thus shall it be a-in: as *Adam* was a Type of Christ, *Rom.*5. 14. So s *Adams* world, a Type of Christ, the second *A-* his world, when he shall come to judge the rth. I know some *Jewish Doctors* deride at these ings (*h*) saying that en *the new heaven and earth* spoken of in Scripture shall take ace, there will be no alteration in the nature of ings, only that their Nation shall have a tempo-l Monarchy and Dominion over all other Nati-s. But what if such abbies (†) should be mongst the number of ose scoffers which the Apostle *Peter* speaketh of, ho say, that all things shall continue as they were om the creation, and that *Messias*, at his coming, all not destroy the old world and create a new ne?

(g) *Lege Calvin in Isai.c.11. ver.* 6.

(h) *Vide Maimon in Jud. Chazeka* c. ult. *Rabbi Samuel in Sanhedrin. c. Chelek.*

(†) *Mede.*

It is also true, that these truths have been very uch obscured, they have been little searched into, ittle known, little believed in the world. It may e some of you think that they are new and strange otions: But if you think them new, I can assure

you

you upon diligent search, that these things passe for currant Doctrine in the Church of God for divers hundred of years in the Primitive and purest days of the Christian Church. Yea they were never called into question until the third or fourth Century, when Antichrist began to rise. And then indeed it was high time that those truths, which do so much concern the glory of *the kingdom of the Messias* should be opposed and obscured, when the great enemy of Christ began to get head in the world. And ever since, albeit some of the Lords Worthies have born witness unto these very truths, yet they have been exceedingly darkned; partly by those that have gone beyond what is written in the word, and partly by those that have set themselves to oppose what the word saith. Nevertheless, if these be (as I am perswaded verily they are) *the faithful and true sayings of God*; it will be our great sin, if we should neglect to search into them: But how sinful a thing then must it needs be to oppose and contemn these Mysteries of God?

Thus have you heard the *Doctrinal part* of this great truth concerning *Israels salvation* spoken unto. Only, before we proceed to infer any uses from the Doctrine, thus far (as the Lord hath holpen) treated upon, it may not be amiss to remove some objections, which may be made against the things delivered, especially against this last particular of a *glory upon earth, yet to come to the Saints of God.*

"*Obj.* 1. Those Scriptures which speak of temporal salvation, are not to be interpreted literally, but mystically, (i) spiritual things being

(i) *Hieron. in* Jer. 31. 27.

set forth by corporal, heavenly things by terrene.

"*Answ.* 1. By way of concession, there is something of truth in that assertion, That often in the old Testament (*k*) spiritual and heavenly things are set forth by terrene and corporal Allegories; And this principle taketh place when we read of a glorious Temple, Altar, Priests, Sacrifices, Incense, *&c.* to be *in the days of Messias*, these things are not then to be interpreted literally, but allegorically: These expressions are used *ad captum auditorum & pro more sæculi*, as being suitable and accommodated to that Age and state of the Church. The holy Prophets were wont to speak in the style and dialect of the Church and Age they lived in. Yet 2. This principle must not be extended too far, partly because it is a wrong to the Scripture to make unnecessary allegories; As *Augustin* (*l*) long since well observed, a literal interpretation of Scripture is not to be refused when it will stand with the Analogy of faith. It is a diminishing of the word of God, unlesly to reject such an interpretation. Also because it giveth occasion of great offence to the *Jews*; when they perceive Christians deny that which their Prophets have so abundantly affirmed. It is not (as (*m*) some have thought) the best way to deal with the *Jews*, when they urge, that in the days of *Messias*, they must have such

(k) *Lege* Hornbeck *contra Judæos*. l. 3. c. 2.

(l) *De civitate Dei.*

(m) Prideux *orat. de vot. Jud.* Voet. *disp. de signis & naturæ miraculis, & in Disp. de Regno Millenario.*

such glory bestowed upon them, as the like never was in the world, to tell them that all those things must be understood spiritually, and not literally, which in the Prophets look that way; (n) but it were better yield to them, that they shall have such glory as the like never was, only that this must not be at *Messias* first appearing. Besides, the Scripture is so abundant in terms which signifie a corporal salvation as well as spiritual, that I cannot but think that the holy Ghost fore-seeing that men would be ready to make this objection, the more frequently useth these literal expressions, that so a mystical interpretation might not be looked upon as sufficient.

(n) *An non optima cum Judæis agendi ratio esset, non ut clarissimæ illæ de secundo adventu Prophetiæ ad primum torqueantur, &c. Dum enim nos claræ illas de rebus in secundo adventu Christi Prophetias ad primum torquemus, Judæi nos derisui habent & in infidelitate sua magis obfirmantur.* Clavis Apoc. *In fine.*

"*Obj.* 2. Doth not Christ say that the kingdom "of God cometh not with observation, *Luke* 17.20. "How then is it true, that Christ shall have such a "glorious kingdom upon earth as we have "heard?

"*Answ.* 1. The meaning of our Saviour in that "place may be, that his first coming should not be "according to the *Pha-* "*risees* expectation. (o) The words rendred *with observation* may be read with expectation. *The kingdom of God*, i. e. *the kingdom of Messias*, which is called the kingdom of

(o) *Fieri potest ut aliud sit* παρατήρησις *quam vulgo existimatur. Ut mens sit, non venit regnum Domini expectando: notum quanto spatio Messiæ regnum Judæi expectaverint, quanta animo conceperant. Respondet Dominus non adven-*

of God, and the kingdom of heaven, because it is that kingdom which *Daniel* propheſied *the God of heaven ſhould ſet up*, was not to begin as the *Phariſees* and other *Jews* thought it would. You (ſaith Chriſt to the *Phariſees*) make account that as ſoon as *Meſſias* cometh, he will deliver you out of the hands of the *Romans*, and become a great earthly Monarch; but you are much miſtaken, therefore it is added, *ver.* 21. *The kingdom of God is amongſt you*, i. e. the *Meſſias* is now amongſt you; for I do not take the meaning of thoſe words to be, that Chriſt's kingdom is *regnum animarum* in the ſouls and conſciences of men, though that be a great truth, (p) yet though there be *veritas rei* in that expoſition, there is not *veritas loci*, but Chriſt would give them to underſtand, that *Meſſias* was already come and converſing amongſt them.

turum expectantibus qui jam veniſſet: etiam dñuros fruſtra hunc aut illum eſſe qui inter eos verſaretur. Heinſius.

(p) *Vide Bezam, Heinſium, Junium, Tremelium, & Piſcatorem in loc.*

2. "We muſt diſtinguiſh between the firſt and ſecond coming of Chriſt. The *Phariſees* were willingly ignorant of this neceſſary diſtinction; nor do the *Jews*, even to this day, believe, that there is any ſuch diſtinction to be made of *Meſſias*'s coming. Nay their *Rabbies* do expreſly teach the contrary, *ſc.* that there ſhall be (q) but one coming of the *Meſſias*. And becauſe the Scriptures of the old Teſtament are clear for two comings of Chriſt, therefore the *Jews* have embraced an heretical fiction,

(q) Menaſſeh-Ben-Iſrael *de Reſurrect.* l. 3. c. 3.

(q) Idem in spe Israelis p. 78. & Rabbini in Talmud passim. Consule etiam Targum in Zech. 9. 9. & Cant. 4. 5. Porchetus ostendit, veteres Judæos Messiam filium Joseph, & filium David, pro uno eodemq; habuisse: Ac (inquit) Christus uterq; fuit, filius Joseph educatione & filius David natura.

on that there shall be (r) two *Messias*'s, one of the Tribe of *Judah*, and another of the Tribe of *Joseph*.

Now then by applying this distinction, the answer to the objection is clear & easie, *viz.* that the first coming of Christ should not at all be according to the *Jews* expectation in respect of visible glory, but at the first he was to come in the form of a Servant, as an abject amongst men, and to be abhorred of his own Nation according to the sayings of the Prophets; but the second coming of Christ shall be *in as great visible* (and yet spiritual) *glory* as ever the *Jews* expected that the coming of *Messias* would be, *Matth.* 24. 30. "*They shal* see the Son of man coming in the clouds "of heaven with power and great glory, and Chap. "25. 31. The Son of man shall come in his glory, "and all the holy Angels with him; then shall he sit "upon the Throne of his glory. And hence it is observable, that Christ did never absolutely deny his having such *a visible glorious kingdom upon earth*, as that which his Disciples then looked for, only he corrected their errour as to the time of this kingdoms appearing. The Disciples said, "*Lord* wilt thou "at this time restore the kingdom to *Israel*? *Acts* 1. 6. Christ did not say to them, that there should never be any such restauration of the kingdom to *Israel*, as their thoughts were running upon, only telleth them that the times and seasons were not for them to know, thereby acknowledging that such a king-

kingdom should indeed be as they (for the substance of it) did from the holy Prophets expect; Thus, *Luke* 19. 11. "There were some that thought that "the kingdom of God would immediately appear. Now therein was their errour; not in expecting a glorious appearance *of the kingdom of God*, but in that they made account this would be *immediately*. Whereupon our Saviour, to correct that errour as to the time of his *kingdoms coming*, speaketh a Parable of a certain noble man that went into a far Country to receive for himself a kingdom, and so to return. What is this far Country, but heaven? when Jesus Christ ascended to heaven, then he began his glorious kingdom: Hence our Saviour said, *Mark* 9. 1. "there be some of them that stand here which "shall not taste death till they have seen the king-"dom of God come with power. What is the meaning of that? The (s) Ancients are wont to expound it of the transfiguration of Christ which followed a few days after those words were spoken; and indeed in that transfiguration the words of Christ were typically fulfilled: But I take the special design of Christ to be, an intimation to his Disciples of his (t) ascension. Some of you (saith Christ) shall see me ascend into the heaven of heavens, there to sit reigning till my enemies be made my foot-stool. Now this is expressed by saying, they should see *the kingdom of God come with great power*, or as *Matthew* hath it, *the Son of man coming in his Kingdom*. Wherefore it is most certain that Christ went to receive

(s) *Sic Theophylact, Euthymius, &c.*

(t) *Beza in* Matth. 16. ult.

a most glorious kingdom, at his ascension into heaven, therefore *at his return from heaven the glory of the kingdom of God will appear.*

"*Obj.* 3. Doth not Christ say, my kingdom is "not of this world, *John* 18. 36. how then is it "true that Christ shall have such a glorious king-"dom upon earth as that which hath been spoken "of?

"*Answ.* 1. That may be in this world which is "not of the world, so *John* 17. 14. they are not of "the world, even as I am not *of the world.* And yet both Christ and they were then in the world. "2. The kingdom of Christ may be said not to be "of this world, because it is not of a carnal earthly, "but of an high and heavenly nature. It is an *heaven-"ly kingdom*, 2 Tim. 4. 18. The very kind and nature of it is so. This bringeth to mind a (u) remarkable story which *Eusebius* relateth to have fallen out in the days of the *Emperour Domitian*, it is this. "There were (saith he) some malicious *Jews*, "who out of envy at the truth informed the Empe-"rour, that such and such persons were, as concern-"ing the flesh, near akin unto Christ; whereupon "the Emperour sent for those persons, intending "to have killed them; but when he heard them say, "that the kingdom of Christ was not of a terrene, "but only of a celestial nature, he dismissed them "without doing them any hurt. And hence it is, that the kingdom of Christ is not carryed on by earthly and carnal, but by spiritual weapons, 2 *Cor.* 10. 4. *our weapons are not carnal.* The kingdoms of this world how are they got? and how are they kept?

(u) *Euseb. Hist. Eccles.* l. 3. c. 15. *Edit. Lat.*

kept? Is it not by fire, and bloud, and sword? but so it is not with the kingdom of Christ, he subdueth the world, by the power of his word and spirit, that's the bow whereby he conquereth the Nations before him, *Rev.* 6. 2. And this interpretation suiteth exactly with the scope of our Saviour in the place alledged, therefore he saith, *his servants do not fight*; It is therefore a woful mistake in those men, who say, *that the Saints, as such,* must take up arms and destroy the ungodly of the world before them, and when they have done so, they will invite Christ to come from heaven and reign over them. Nay verily, but the weapons of Saints as such are not swords and spears, but

(†) *prayers and tears.* 3. "I answer, *That though* "the kingdom of Christ "be not of *this world*, yet it is of the world to "come. Christ doth not say my kingdom is not of any world, only it's not of *this world.* And indeed that glorious kingdom promised unto Christ and his Saints upon the earth, is not to be expected in this world, but in the *world to come*, i. e. at *the day of judgment.* Sometimes indeed the world to come is taken more comprehensively, for *Dies Messiæ*, the whole time of the *Messias*; therefore the Apostle saith, that upon *them the ends of the world were come*, and that Apostates *may taste of the powers of the wold to come*, yet more than once in the Scripture is the world to come taken more strictly for *Dies judicii, vel secundi adventus Messiæ*, the day of judgment as we shewed you the last opportunity. Consider *Eph.* 1, 20, 21. *Luke* 20. 34, 35, 36. Then, and not till then, will be the time when the Saints

(†) *Preces & lacrymæ sunt arma Ecclesiæ.* Ambrose.

shall judge the world, and have dominion over all the earth. There are many mistakes about this matter. Some deny that ever the Saints shall have a glorious kingdom upon the earth; others say, that it shall be, but long before Jesus Christ cometh to judge the world. But the truth is, that great glory promised to the Saints, the new heaven and the new earth wherein dwelleth righteousness, will be neither before, nor after, but during the time of the day of judgment. Then shall every knee bow, and every tongue confess unto God, *Rom.* 14. 10, 11. Thus *Psal.* 66. 4. it is said, "All the earth shall "worship thee, and shall sing unto thee, they shall "sing to thy name. *Selah.* Now in the *Septuagint* that 66 *Psalm* is in the Title of it called (†) *a Psalm of the Resurrection.* Then therefore will that Scripture be fulfilled, that *All the earth shall worship God, &c.* after the resurrection at the last day. Let us consider the Scripture a little further, *Psal.* 96. 11. "*O let* the heavens rejoyce, "and let the earth be glad, let the Sea roar, and "the fulness thereof, let the field be joyful, and all "that is therein, then shall all the Trees of the "Wood rejoyce. Now when is that, that the creatures shall thus be delivered and restored to their primitive beauty and glory? *ver.* 13. *before the Lord, for he cometh,* "for he cometh to judge the "earth, he shall judge the world with righteous-"ness, and the people with his truth. See also *Isa.* 44. 23. And hence the Apostle, *Rom.* 8. 20, 21, 22, 23.

(†) ᾠδὴ ψαλμοῦ ἀναστάσεως. *Vide Cald. Paraph. in ver.* 9. *Istius Psalmi. Vulgat. Lat. Æthiop. & Arabic. Interpres ista verba habent. Attamen* Grotius *existimat Græcum Ecclesiam ea addidisse.*

23. giveth us to underſtand, that the creature which is at preſent ſubject to corruption, *h. e.* the air which may become Peſtilential and unwholſom, and ſo ſubject unto corruption in that reſpect; and the water which may be corrupted and diſtempered with winds, and ſtorms, and tempeſts; and the earth which is ſubject to blaſtings with the fruits thereof, *&c.* ſhall be delivered from this ſubjection to corruption at the time when the bodies of the Saints ſhall be redeemed from the power of the grave, as well as freed from moleſtation and oppreſſion by wicked and unreaſonable men. Hence *Pſal.* 49. 14. It is ſaid, *the upright ſhall have dominion over them in the morning*: So that there will a day come when the Saints of God ſhall have dominion over the wicked; yea, over all the rich and great ones amongſt the wicked of the earth (according to the ſcope and context of that place) but when will this day of the upright's dominion be? even in *the morning, i. e.* at the *reſurrection of the juſt* (as (*w*) Interpreters are wont to expound it) which is reſembled unto the morning. And indeed *the firſt reſurrection* (the dead in Chriſt ſhall ariſe firſt, bleſſed and holy is he that hath part in the firſt reſurrection) will be *the morning of the day of judgment*: and therefore the day of judgment, when the raiſed Saints ſhall have dominion over the world, may well be called the morning by the Pſalmiſt. Again ſee *Matth.* 19. 28. "ye which "have followed me; (there the ſtop ſhould be "made in reading the words) in the regeneration "when the Son of man ſhall ſit in the throne of his

(w) *Sic Calvin, Junius, Piſcator, Ainſworth, & Tranſlators, &c.*

"glory, ye shall also sit upon twelve Thrones, "judging the twelve Tribes of *Israel*. So that there will be a day when the Saints upon earth shall sit upon Thrones of judgment. But when? even in the *regeneration*, (x) that is to say at the *resurrection*, when there will be a παλιγγενεσία, a *regeneration* or renovation of the world. Hence the (y) are wont to call the day of judgment, παλιγγενεσία τῆς παρουσίας τῦ κυρίε, *the regeneration* (or *renovation*) *of* (or *from*) *the Lords presence*. Moreover that by the *regeneration*, we are to understand the *resurrection*, is evident, because *Mark* and *Luke*, instead of the word *regeneration*, say, *the world to come*. Yet more, the truth hereof is evident from *Dan.* 7. 26, 27. "The judgment "shall sit,— and the "kingdom, and dominion, and greatness of "the kingdom under "the whole heavens "shall be given unto the people of the Saints of the "most high, &c. So that when the time cometh that the greatness of the kingdom under the whole hea-

(x) Ἐν τῇ παλιγγενεσίᾳ, i. e. *in renovatione mundi vel potius post renovationem mundi in altero sæculo: Quanquam nomen* παλιγγενεσίας *videtur potissimum intelligendum de restitutione corporum & resurrectione:*. Piscator *sic* & Jac. Capellus. *Intelligitur totius naturæ nostræ perfecta renovatio, & plenaria mortis abolitio.* Geth. Harm. *Vide Parcum in loc. Confer etiam Vers. Syriac. Arab. & Æthiop.*

(y) *Vide* Epiphanium *adversus Manetem. Ac Justinus Martyr in Dial. Cum Tryph. resurrectionem corporis vocat* Τὸ μυσήριον πάλιν τῆς γενέσεως ἡμῶν. *Porro Augustinus* [de Civ. Dei lib. 20 c. 5.] *hæc habet verba,* Quod autem ait in regeneratione proculdubio mortuorum resurrectionem nomine voluit regenerationis intelligi. *Adde quod ipse* Varro *de corporis resurrectione philosophatus est, quam deserte* παλιγγενεσίαν *vocavit.*

heaven ſhall be given to the Saints, the judgment ſhall ſit. Now, that by the judgment ſitting is meant, *the great day of judgment*, is to me paſt a doubt. For whence is that term of *the day of judgment*? we do not find it in the old Teſtament, but often in the new. And the reaſon why Chriſt and his Apoſtles uſed that term, was, becauſe it was much uſed in the Church of the *Jews*, and had a Scripture foundation. Hence we read of the day of judgment more frequently in the *Jews* writings then in the new Teſtament it ſelf. Now the *Jews* took up that term, *of the day of judgment*, from the 7th. Chap. of *Dan.* Therefore no doubt but that by the *judgment ſitting*, is meant the *great day of judgment*; therefore till *that day* the kingdom under the whole heaven cometh not into the hands of the Saints. Again, *Acts* 3. 19. The times of re- " freſhing are ſaid to be from the preſence of the " Lord. Therefore Jeſus Chriſt will be perſonally preſent (and that he will not be till the judgment) when the times of refreſhing ſhall come. And in the Scripture *the day of judgment* is deſcribed by (z) *the preſence of the Lord*, 2 *Theſ.* 1. 9. Moreover to be acquainted with the writings and notions which were of old in uſe amongſt the *Jews*, is of wonderful advantage towards the underſtanding of many places in the Scripture, eſpecially in the new Teſtament. Now the *Jews* were wont to call the *day of judgment*, (a) or the world to come, by that

(z) *Hinc in Epiſt. Polycratis (apud Euſeb.* l. 3. c. 25.) *de obitu Philippi & Johannis ait,* ἀναςήσεται τῇ ἐσχάτῃ ἡμέρᾳ τῆς παρουσίας τὸ κυρίου.

(a) רוחה בעולם הבה very

very name of *a time of refreshing*. Hence they were wont to say, "That one hour of refreshing in "(*b*) the world to come, "was better than a "whole life in the *pre-* "*sent state of the world.*

(b) *Vid. Heidfii exerc. in N. T.* p. 256.

And in *vers.* 21. It is plainly expressed, that in the glorious time of the restitution of all things, Jesus will come again from heaven. And is not 2*Thes.* 1. 7. a clear place to prove, that the glorious *Sabbatism* which remains for the Saints upon earth will begin at Christs coming from heaven to judge the world? Hence also Christs kingdom is said to be at the time of his appearing to judge the quick and the dead, 2 *Tim.* 4. 1. And *Rev.* 11. 15. "the seventh Angel "sounded, and there were great voices in heaven, "saying, the kingdoms of this world are become "the kingdoms of our Lord, and of his Christ, and "he shall reign for ever *and ever*. So that when the time cometh that all the kingdoms of the world shall become the kingdoms of the Lord, and of his Christ, the seventh Angel sounds the Trumpet. Now by the seventh Trumpet (as (*c*) Interpreters do very unanimously carry it) we are to understand the last Trump, which shall usher in the resurrection of the dead, and the day of judgment, wherefore *vers.* 18. 'tis said, *thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants*, "the Pro- "phets, and to thy Saints, and them that fear thy "name small and great, and shouldst destroy them

(c) *Sic Andreas, Aretas, Beda, Primasius, Foxus, Bullingerus, Tossanus, Marloratus, Alphonsus, Parens, Medus, Piscator, & alii.*

which

which destroy the earth. By all these Scriptures then it is abundantly evident, That the glorious kingdom which Christ with his Saints shall have upon earth, will not be till the great day of judgment. Only remember that the Scripture speaks of a first and a second resurrection, and so of a first and an ultimate judgment. For as in a day there is an evening and a morning, so in this great day, even the day of judgment, there is an evening and a morning: The one containeth that blessed thousand years *John* speaketh of, the other containeth that space which shall be between the resurrection of the injust, and the time when Christ shall give up his Mediatory kingdom, when God shall be all in all.

"Youl say, but this is cold comfort for us, we "expected a glorious time for the Saints upon earth "to be at hand, but you tell us that that great glory "promised to the Saints upon earth, when new *Je-* "*rusalem* cometh down from heaven, is not to be "expected before the day of judgment.

Answ. Truly I do tell you so, yet I trust not I, but the Lord; Nevertheless as for such of you as do indeed love and long for the appearing of the great God, and our Saviour Jesus Christ: I shall say two things to you which are full of admirable consolation. 1. "That the day of judgment is not so far "off as the world imagines it is.

Not that I can (*d*) any way approve of their presumption, who go about to determine justly, how long it shall be to the day of judgment; Nay,

(d) *Lege Augustin. Epist. ad Hesychium.*

Nay, if that principle which was (*e*) an ancient and common tradition amongst the *Jews* whilst they were yet the Church of God, and which from them many Learned men (*f*) have taken up, should hold true, *viz. That this world should continue six thousand years* (according to the days of the week at the first creation) and that the 7th. thousand should be the glorious Sabbatism or *rest* upon earth which *remaineth for the people of God*, yet no one can tell justly when the day of judgment shal begin, for none can tell justly how old the world is. According to the (*g*) account of some, the world is even now above 6000 years old; According to the present Jewish (†) supputation the world will not be so old near this 600 years; And others there are, (*) who, upon very probable grounds, think that the world wanteth not an hundred years of being 6000 years old. Thus there is great

(e) *Traditio Domus Eliæ. Sic etiam R. Ketina & R. Ashe, qui fuit Author Talmud Babylon.* An. Ch. 367.

(f) *Vide Alsted. Cronol.* cap. 1. *Cyprian ad Fortunatum* Iren. l. 5. c. ult. Lactan. l. 7. c. 14. Gregor. in 1 Reg. 9. Corn. a Lapid. in Apoc c. 20.

(g) The Author of *Revelation revealed*, thinks the world was 6000 years old above ten years since. And according to *Epiphanius*, *Orosius*, *Jerom*, *Philo*, *Isidore*, *Eusebius*, *Nauclerus*, *Bede*, *Suidas*, *Cuspinian*, the world was above 5000 years old at the birth of Christ. Nay, according to *Regiomontanus*, and *Alphonsus*, the world was then 6984. years old. *Lege Alsted. Cronol.* c. ult. *sic etiam Craconius*, *Onuphrius*, *Gaudicus*, *Lauretus*, & *Martyrologium* Romanū, *lege Voet. Disput. de tempore Nat. Christi. Drusii Notas in Sulp. Severum.* l. 2. p. 251. 252.

(†) *Viz.* That begun by *R. Hittel*, which maketh the world to be now 5427 years old.

(*) Following the *Samaritane Pentateuch.*

variety

variety in computations. Doubtleſs (as one obſerveth) by this confuſion in accounts, the Lord hath put a check to the ambitious and curious minds of men, who elſe would have been (as ſome have) too raſhly determining the very time of Chriſt's coming to judge the world, whereas God will have that day to come upon all the earth like a ſnare. Nevertheleſs we may ſafely affirm in the general, that the time is nearer than moſt are aware of. (*h*) Divines are wont to make the converſion of the *Jews* an immediate ſign fore-running the day of judgment. Conſider *Rev.* 11. 14. "when "the ſecond wo is paſt, the third wo will come "quickly. By that time the *Jews* converſion is well over, (if not before) the ſecond wo will be paſt, that is to ſay, the *Turk* ſhall no more ſcourge the Chriſtian world. Now after this, *the third wo cometh quickly*, That is, *the day of judgment*, which will be the moſt terrible and woful day to a world of ungodly ones, that ever was ſince man was placed upon the earth; "That day will burn as an Oven, "and all that do wickedly ſhall be as ſtubble. Furthermore weigh in your thoughts this argument: the final deſtruction of Antichriſt will not be until Jeſus Chriſt come to judge the earth. So *Daniel* plainly expreſſeth it, that Antichriſt muſt prevail more or leſs even till the Lords coming to judgment, *Dan.* 7. 21, 22. And ſo ſaith the Apoſtle, 2 *Theſ.* 2. 8. "The Lord will conſume the wicked "one with the breath of "his mouth, and (*i*) a-"boliſh him with the bright-

(h) *E vicino præcedit finem ſæculi myſterioſa illa populi Judaici converſio, de qua Apoſtolus.* Rom. 11. *&c.* Zanch. *de fine ſæculi.* p. 88.

(*i*) Καταργήσει. *In diſcrimine ſunt* ἀναλίσκειν

"brightness of his co-
"ming. Mark here I pray you, There is a *consumption* to befal Antichrist, and after that, an *abolition*; The consumption is to be by the breath of the Lords mouth, *i. e.* by the power of his word and spirit. Antichrist hath been in a deep consumption above these hundred years. *Bellarmin* (k) complains that ever since the Protestants have taught that the Pope was Antichrist, his dominion hath been exceedingly diminished. But then there is an utter *abolition* of Antichrist yet to come, and that will be by the *Epiphany of the Lords presence*, the brightness of his coming, which even they (l) that are far enough from any Millenary notion or opinion, do nevertheless (some of them) interpret of a personal coming to judgment: And indeed the day of judgment is usually signifyed by that expression, of the coming of the Lord, 2 *Thes.* 2. 1. & 1 *Cor.* 16. 22. If any *love not the Lord Jesus Christ*, which words are an Hebraism, the meaning is, if any maliciously blaspheme the Lord Jesus Christ, *let him be anathema*, *i. e.* accursed; *maranatha*, i. e. *the Lord cometh*, the meaning is, let the curse of God remain upon him till dooms day. So that *the day of judg-*

& καταργεῖν. *Et signanter hic distinguuntur. Illud est tractim imminuere, hoc est funditus tollere.* Cocceius *de Antich. Dissert.* p. 38.

(k) *De R. P.* lib. 3. c. 22.

(l) *Cartwright* in his Catechism p. 324. *Bradshaw* in his Expos. on 2 *Thes.* See also Confessions of *Helvetia* and *Auspurg.* In *Harm.* of Confes. p. 88. 103. *Vide Parc. in Apoc.* 19. 20. Cujus verba sunt, *Illustri adventu suo abolebit, Quod citra controversiam intelligendum est de novissimo adventu Domini ad Judicium.*

dgment is ſignifyed by that expreſſion of *the Lords ming.* Furthermore, in the 9th. Pſalm, in the itle of the Pſalm it is ſaid to be upon *Muth-labben,* at is in Engliſh, *the death of the ſon,* what ſon is hat, but *the ſon of perdition, &c.* Antichriſt. Now in r. 7,8. "It is ſaid the Lord hath prepared his "Throne for judgment, and he ſhall judge the "world in righteouſneſs, he ſhall miniſter judg-"ment to the people in *uprightneſs.* So that when *Muth-labben,* when the death of the ſon of perdition hall come, the Lord will ſit upon his Throne judg-ng the world. But the final ruine of Antichriſt annot be far off. It is certain that the time, times, nd half a time allowed for Antichriſts reign is very r ſpent; therefore the day of judgment draws on pace. Now what a moſt comfortable meditation is his? *Amen, even ſo, come Lord Jeſus, come quick-!*

"2. Conſider, That there will be a glorious in-"choation and firſt fruits of that kingdom which the "Saints ſhall poſſeſs at the great day, even before "Chriſt cometh from heaven to judge the earth. or the *Jews* (as hath been ſhewed) ſhall be con-erted before the day of judgment. And *Rome* though not the whole Antichriſtian ſtate) will be eſtroyed before the coming of Chriſt; and the eſurrection of the two witneſſes will take place efore the ſounding of the 7th. even towards the onclusion of the 6th. Trumpet. Conſider *Rev.* 11. 1, 12. So that there muſt be *an heaven* eſtabliſhed n the world which ſhall put great reſpect upon the ain and ſilenced witneſſes of Jeſus Chriſt, *h.e.* God will ſhake the *European* Nations (this once more he will ſhake not the earth only, but the hea-

ven)

ven) until he hath brought forth such higher powers as shall promote the interest of Jesus Christ and his Saints. That I take to be meant by *heaven*, even *an higher power*. For so the Prophetical strain runs. Hence the ruine of the King of *Babylon* is described by saying, *how art thou fallen from* heaven *O Lucifer!* and the destruction of the state of *Idumea* is set forth by saying, *the Lord will bath his sword in heaven*, the overthrow of the *Roman* Pagan higher powers is called *a departure of the heavens as a scroll*: And hence it is said, *Rev.* 12. 8. The Dragon *found no more place in heaven, i. e.* Pagans were no more suffered to be in any place of Authority, *&c.* Thus when it is said, that the witnesses must hear a great voice *from heaven*, it argueth that an higher power shall be established in the world, which will highly advance and honour the faithful witnesses of Jesus Christ. Now by comparing the word and works of God together. I cannot but be perswaded, that the Lord is even now about to bring this great work to pass, though *in such a way as shall astonish all the earth*. It may be in such a way, and by such means as that you read of *Judg.* 7. 22. And 2 *Chron.* 20. 23. However sure it is, that when the witnesses are raised, 'tis by *a spirit of life from God, i. e.* the thing will be effected by the mighty wonder-working hand of Divine Providence. Likewise this work must be brought to pass suddenly and unexpectedly, which may possibly be intended when it is said, *Rev.* 11. 12. The witnesses *ascended in a cloud, h. e.* not only with the acclamations of a multitude, as thick as clouds, *Isa.* 60. 8. *Heb.* 12. 1. but suddenly and unexpectedly. For the clouds fly swiftly, and when the heaven is clear many times, speedily and unexpectedly

it

it is over-ſpread with clouds. Therefore in the Prophetical ſtrain, a ſudden and ſtrange event is ſignifyed by the notion of *a cloud*. Conſider *Jer.* 4. 13. & *Iſa.* 19. 1.

Thus have we done with the *Doctrinal part* of this great Truth, concerning *Iſraels ſalvation*. We proceed now (as the Lord ſhall help) to *infer* ſome *Uſes* from the Doctrine delivered.

"*Uſe* 1. Is it ſo that *the time will ſurely come* when "all *Iſrael* ſhall partake of ſuch a ſalvation as that "which hath been ſpoken of? Hence then it fol- "loweth, that we ſhould labour to be acquainted "with theſe Truths which do concern the Myſtery "of God in *Iſraels* ſalvation. Indeed if theſe things were cunningly deviſed fables, or if they were but the uncertain conjectures of men, we might be held excuſed, though we ſhould not beſtow precious time in looking into them; but inaſmuch as they are things *that ſhall ſurely come to paſs*, the evil will be great if we ſhould not look into theſe holy Myſteries. We may ſay of theſe things, as the Prophet *Daniel* ſpake concerning that dream which God ſent upon *Nebuchadnezzar*, Dan. 2. 45. "*the dream* is certain, and the interpretation there- "of is ſure. Now part of that dream was concerning the kingdom of Jeſus Chriſt, firſt, as a little ſtone, by the power of his word and ſpirit, ſubduing the world; and after that as a great mountain filling the whole earth. So that there will a time come when the kingdom of Chriſt ſhall be eſtabliſhed all the earth over, *the thing is certain and ſure*. And therefore *John* (or Chriſt by *John*) ſpeaking concerning that new heaven, and new earth

which shall be when part of heaven shall come down upon the earth, *&c.* when new *Jerusalem* shall come down from God out of heaven, saith, *Rev.* 22. 6. *These sayings are faithful and true*, h. e. they are such things as God will faithfully and truly perform, that nothing shall be unfulfilled of all those sayings which the mouth of the Lord hath spoken. Therefore these are sayings not to be neglected.

Now in the prosecution of this *Use*, two things may be attended. 1. To lay down some Motives to stir us up to search into these mysterious things. 2. Some Rules of direction to be observed, in order to attaining the knowledge thereof.

"For Motives consider 1. The divine excel-"lency which is in these mysterious truths. Indeed all truth is of a divine original. God is the Author of all truth, because he is the Author of all being, and truth and being are the same: As all goodness is originally from the goodness of God, so all truth is originally from the truth of God: Hence God is called, *the God of truth*, and his spirit, *the spirit of truth*; because (*a*) all truth is from God, and from his spirit. But especially this is true concerning those truths that cannot be known by the book of the *creature*, but only by the book of *Scripture*: and most of all is this true concerning *Prophetical Scripture*. All Scripture is given by inspiration of God; but this is eminently to be affirmed of the prophesies contained in the Scriptures of truth, 2 *Pet.* 1. 20, 21. Hence the prophetical book of the new Testament is

(a) *Veritas a quotunq; est, a spiritu sancto est.* Ambros. *Prophetæ Dæmonum si vera loquantur, ista veritas est a spiritu sancto. Vide* Raimund. Bregan. *de Theol. Gent.* c. 12.

is called by the name of *Revelation*, Rev. 1. 1. *The revelation of Jesus Christ*; why Revelation? but because the things contained in that book, had never been known amongst the sons of men, had it not been for the extraordinary Revelation of the spirit of Christ. As *the Gospel* is said to be *by revelation*, *Gal.* 1. 12. because the mysteries of the Gospel are not learned out of the book of Nature. So the prophesies of God's word are called *Revelation*, because the things therein contained had never been known unto the world, but by and from the *Revelation* of the spirit.

Besides, it is evident, that there is some peculiar excellency in these mysteries which concerns the glory of Christs kingdom upon earth, because it hath been the great design of Satan to obscure, and darken, and hide these truths from the world. From the great subtilty of Satan it hath come to pass that some men of very corrupt minds have asserted that *Messias* shall have a glorious kingdom upon the earth. Some (*b*) say that *Cerinthus* (adding to this opinion carnal and heretical delusions) did so maintain; to be sure he was a very desperate Heretick, and may be one of those Antichrists which the Apostle speaketh of when he saith, that many Antichrists were then come, 1 *John* 2. 18. Likewise the *Jews* in their *Talmud* have many gross and carnal conceits about the temporal glory of *Messias* his kingdom. So

(b) So say *Eusebius* and *Austin*. But it may be questioned whether *Cerinthus* did indeed hold any such opinion, for neither *Irenæus*, nor *Tertullian*, nor yet *Epiphanius* do mention any such thing to be amongst the Errours of *Cerinthus*.

have many hat are of the fifth-Monarchy perswasion.

So had those monstrous (c) *German Anabaptists* which were stirred up by the Devil to oppose the Reformation in *Luthers* days. And there is a (d) Popish Sect at this present, which doth maintain that there will be a glorious restitution of all things here below. Now by this means Satan hath greatly prevailed to keep the world in ignorance of the true glory of these mysteries; for many good men are apt to think with themselves, what? shall we believe that the Saints shall have a glorious reign upon earth? that's an opinion which Hereticks have held, which savours of *Judaism*, which such and such disorderly persons have been taken with, and so Satan hath his design in keeping many godly souls from enjoying the comfort of these truths. This then sheweth, that there is some divine excellency in these mysteries, otherwise the wicked one would not so envy Gods children the knowledge of these things. Again, it is evident, that there is an excellency in these truths, because of the difficulty which is in coming to the clear understanding of them.

It is an usual observation, that (t) *precious things are attained with much*

(c) *De quibus legantur* Spanhemius *in Histor. Narr. &* Sleidan. *Comment. vide quoq;* Zuinglium *de Authoribus seditionum.*

(d) *Viz.* Fratres Roseæ crucis. *Videat cui vacat Epist. Dedic. ante Fratris* Rogeri Baconis *Epistolam. Sed detestabilem hujus Sectæ Idolatriam passim in Disputationibus ostendit Clariss.* Voetius. *Ac hisce* Fratribus *addi possint* Weigeliani, Paracelsistæ, Fran. Puccius, *&c. Vide* Hornbeck *Apol. Pro Eccles. Christian.* p. 84.

(†) Τὰ καλὰ χαλεπὰ. *Arist.*

much difficulty; ſo may we ſay concerning truths, as well as things, precious truths are found out with much difficulty. The ſweeteſt kernel is many times hid under the hardeſt ſhell: even ſo before a man come to the kernel of theſe truths, there's an hard ſhell to be broken which will coſt ſome pains and difficulty. I ſay there is difficulty and obſcurity in theſe truths. Hence, 2 *Pet.* 3. 16. *In which* (ſaith the Apoſtle) *are ſome things hard to be underſtood.* The *Antecedent* to that *relative* [which] is not Epiſtles, but things (for (e) the Greek is ἐν οἷς, and not ἐν αἷς, *h. e.* thoſe things concerning the Lords coming to judge the world, and to create the new heaven, & the new earth, wherein dwelleth righteouſneſs. Our beloved Brother *Paul*, ſaith *Peter*, hath ſpoken not only in his Epiſtle unto (f) you *Hebrews*, but in all the reſt of his Epiſtles concerning the coming of Chriſt to judge the world, and to ſet up his glorious kingdom upon the earth, *in which things there are ſome matters hard to be underſtood.* Moreover, this is wont to be noted as one difference between truths fundamental and extra-fundamental. In that, as for fundamental truths, the knowledge of them is eaſily attained: As he (g) ſaid of old, *In perſpicuo & facili ſtat æternitas.* Truths abſolutely neceſſary to ſalvation are clear and eaſie to be diſcerned: whereas extra-fundamental

(e) *Lectionem amplectar quam plerique codices ſequuntur ut* ἐν οἷς *non* ἐν αἷς *legatur.* Heinſius. See the Dutch-Annot. *in loc.*

(f) *Viz. Hebr.* 1. 6. & 2. 5. & 12. 14, 28, 29.

(g) *Hilary.*

damental truths are many times involved in great difficulties and obscurities. And of this sort are the truths which concern that glorious visible kingdom which Jesus Christ shall one day possess upon the earth. Let no one say, then we will not labour after the knowledge of these truths, if they are of a circumstantial nature only: By the same reason you may say that you will not labour to be acquainted with the order which God hath appointed for the Government of his Church which is his house, because the knowledge of those things is extra-fundamental; yet surely we should labour to be acquainted not only with matters of faith, but of order; not only with matters of Doctrine, but with matters of Worship and Discipline: But inasmuch as these truths concerning Christs kingdom are extra-fundamental, therefore the knowledge of them is difficult: And inasmuch as the knowledge of them is difficult, therefore the truths are excellent.

Furthermore it is evident, that there is a peculiar excellency in these truths, because the right knowledge of them maketh one blessed. See *Rev.* 1. 3. *Blessed is he that readeth, i. e.* he that rightly interpeteth: we call the interpretation of a Riddle the reading of it, so the interpretation of propheſies (which are Riddles before their accomplishment) is the reading of them, *and they that hear the words of this propheſie, h. e.* they that hear one rightly interpreting the words of that propheſie. Now where can you find amongst all the books of God, the like solemn encouragement to the reading and study thereof? what other book is there in all the Bible that begins so, *Blessed is he that understandeth*

this

this book? Therefore undoubtedly there is a divine and glorious excellency more than ordinary in the truths contained in that Book which is a more full declaration of the Myſtery of God revealed unto the holy Prophets.

"*Conſid.* 2. It is no ſmall evil to be willingly ig-"norant of theſe divine and holy myſteries. Indeed when men are ignorant through weakneſs or inability todiſcern the truth, God will many times paſs by ſuch weakneſs as that is: But if ignorance be either through prejudice conceived againſt the truth, or through a ſpirit of ſloth and negligence whence a man will not take pains to come unto the knowledge of the truth, it is a very provoking ſin. "What "ſaith the Apoſtle? 2 *Pet.* 1. 19. we have a ſure "word of propheſie, whereunto you do well that "you take heed: But what then ſhall we think of thoſe who as to the word of propheſie they give no heed unto it? certainly they do not do well, but they do very ill. Some there are that as to the word of exhortation or practiſe, that they take heed unto, and that is ſo far well, but as to the word of knowledge or propheſie, they never heed that, in which neglect they do not well; but ill. Certainly if it be a duty incumbent upon thoſe to whom the Lord hath committed the word, to preach of theſe truths concerning *the reſtauration of Iſrael*, then it muſt needs be a duty incumbent upon people to ſeek after the knowledge of theſe truths. But the former of theſe is true, *Jer.* 31. 10. "*Hear* the word of the "Lord, O ye Nations, and declare it in the Iſles "afar off, and ſay, he that ſcattered *Iſrael* will ga-"ther him. As if the Lord had ſaid, as for you that are the publiſhers of my word amongſt the

Gentiles, you that are employed in sounding the Trumpet of the everlasting Gospel amongst the Nations, see that you do not neglect to declare these truths amongst them, which concern the salvation of *Israel*. Therefore people ought to be acquainted with such truths as these are. Indeed men do ill as to themselves, they wrong themselves exceedingly when they neglect to search into these very truths: For it is said, 2 *Tim.* 3.16. *That all Scripture is profitable*, therefore they that neglect prophetical Scripture, sin against their own spiritual profit and advantage. And *Rom.* 15. 4. The Apostle saith not that some things only, "but that *whatsoever things* "were written afore-time, were written for our "*learning*. He doth not say that matters of practice were written for our learning, but as for matters of prophesie they were written for no bodies learning; the Apostle never spake such a word as that, but he affirms the quite contrary: But especially the evil of this neglect appears, in that it is great ingratitude unto the most high God for the riches of his grace in condescending to make known his counsels unto the Sons of men. Shall *Jehovah*, who humbleth himself to look upon the things that are done in heaven, condescend so infinitely as to make known his eternal counsels unto men upon the earth. And shall he speak unto us concerning this Mystery of *the restitution of all things*, not only by one, or two, or three, but by the mouth of all his Prophets? And yet shall we mortals be so ungrateful, and so wretched, as to take no notice of what the Lord hath spoken? shall they be as words spoken in the air? shall we let these truths lie by us as if they were of no use? God forbid that it should

be

be so. One would think that every one should rather be taken with admiration at the infinite grace of God, as *David* was, *Lord!* (saith he) *that thou shouldst speak to me of things to come*: So it should affect our hearts, that God should speak unto us of things that are to come; therefore not to mind these things, must needs be an evil very hainous and provoking.

"*Consider* 3. That a gracious soul may have much "spiritual delight and comfort in diving into these "mysterious truths. *John* had experience of this, "*Rev.*10.10.*when I ate the* book, it was in my mouth "sweet as honey. It is true, that when the book was in his belly, it was bitter, the meaning of which may be, that bitter afflictions should befal the Church during the reign of Antichrist, and in respect of those calamitous events, the book is said to be bitter in his belly. But in his mouth it was sweet as honey, to signifie to us that the understanding of propheſies is a most sweet and comfortable thing. And thus also the Prophet *Jeremy*, *Chap.* 31.26. "upon this I awaked, and beheld, and my sleep was "sweet unto me, *h. e.* he had newly had a Vision concerning the salvation of all the Tribes of *Israel*, and *upon this*, his sleep was *sweet* unto him. As sleep is a marvellous comfortable and (*h*) refreshing thing unto a man that is weary, so was the contemplation of *Israels* salvation a marvellous refreshing to the blessed soul of the holy Prophet. The truth is, that whilst a man is dwelling upon these meditations, he is as it were in heaven upon earth, he hath fellowship with the Angels in heaven; whence

(h) *Tale tuum carmen nobis divine Poeta. Quale sopor fessis, &c.*

whence the Angel said unto *John*, *I am thy fellow servant, and of thy brethren the Prophets.* When men of God in former times have had their minds taken up with divine Visions, Angels of God have been with them; verily so it is with the servants of God at this day, though the Ministery of the holy Angels be more secret, spiritual and invisible, than sometimes formerly. When the servants of the Lord are reading, or writing, or meditating, or praying concerning these Mysteries to the great God of Heaven and Earth, the blessed Angels are standing by them all the time; and no doubt but that the seven spirits which stand before the Throne of God, are instruments of much grace and peace towards his servants, especially when they are ingaged in such a work as this is: But there is that which is better than fellowship with Angels, even communion with the blessed holy God is to be enjoyed in these Meditations. Yea, much of God is to be seen and felt in these studies. It is said that the Lord hath *made darkness pavillions round about him*, 2 *Sam.* 22. 12. "And doth not *Solomon* say, 2 *Chron.* 6. 1. The Lord "hath said that he would dwell in the thick *darkness*, even so it is most true, that God dwelleth in the dark prophesies of his word. *There* he is to be seen, *there* are the breathings of his spirit, *there* is a presence of God that is unutterable.

And this I may affirm to you, that if there be any man which hath not had communion with God in looking into these Mysteries (which Angels love to pry into) either it is because he hath no grace in his soul, and these Mysteries indeed are such things as an unregenerate heart can find no sap, nor savour in them. They are the deep things of the spirit of God,

od, which being spiritually discerned, the natural
an cannot see any beauty in them; nay, his heart
ecretly riseth against them; or else it is because of
norance and unacquaintedness with the truth of
ese Mysteries, that a man seeth not much of God
them. And so it is too sadly true, that some of
e Lords own children may have very low and un-
orthy thoughts concerning these Mysteries, *scil.*
rough their weakness and ignorance in the Truth.
hus we read concerning the *Disciples* themselves,
ke 24.11. that when they were told of Christs
esurrection, they looked upon those *words as idle*
les, and believed them not: So there are that look
on the things that concern *the first Resurrection* as
eams not to be believed. As if these things were
ly the airy, empty speculations of some men with
otions above the clouds: But as for those whose
derstandings God hath opened to *conceive* and *re-*
ive these truths they see a glory in them above the
orld, that eye hath not seen, nor tongue can ex-
ress.

" *Consider* 4. That the time wherein the Myste-
" ry of God shall be finished draweth on apace. The
" salvation of all *Israel*, it is now near to be re-
" vealed. And this is a marvellous incouragement,
to look into this Mystery of *Israels* salvation. For
inasmuch as the time of fulfilling prophesies it at
hand, we may hope that they shall be unsealed unto
those whose hearts are set upon them, *Rev.* 22. 10.
and *Chap.* 10. *ver.* 11. It was said to *John*, *Thou must*
prophesie again: what is
the meaning of that? Is
it (as (i) some have
thought) that *John* should

(i) *Sic* Andreas & qui eum sequuntur.

be

be again sent into the world before the last day? I do not think so. Though something may be said to prove that (†) *John Baptist* shall be raised from the dead a little before the day of judgment, to be an instrument of converting the Jewish Nation, yet there's no reason to believe so concerning *John* the Apostle. The meaning then of those words, *thou shalt prophesie again*, may be, (k) that there will a time come, when the gift of interpreting prophetical Scripture shall be wonderfully revived in the Church, that the book of *Revelation* shall be interpreted and understood as clearly almost, as if *John* himself were here to preach of these things: And when should this time be, if not when the prophesies are come to their birth? well, but how doth it appear that the Mystery of God will shortly be finished? This is manifest, because the signs fore-running the accomplishment of the Mystery of God in the glorious salvation of all *Israel* are already working, what sign? what token of this day can you think of, but that it is even now appearing? I'le mention (by the help of Christ) two things unto you, that are signs of this great and notable day of the Lord being near. 1. "When "the Virgins, not only foolish, but wise also are a-"sleep; this is a sign that the Mystery of God shall "be finished ere long, *Matth.* 25. 5, 6. whilst the "Bridegroom tarryed, they all slumbred and slept, "and at midnight there was a cry made, behold, "the Bridegroom cometh: So then, when the wise Vir-

(†) *Mede.*

(k) Mr. *Cotton in loc. in* M. S. S. *In hanc sententiam ire videntur*, Pareus, & Lawenus, & Burroughs, *in Hos.* 1.

Virgins are aſleep, amongſt the reſt, this is a ſign
at Jeſus Chriſt is coming (not to the ultimate
dgment, but) as a Bridegroom. This is a ſign
hat the great *and bleſſed Nuptials* draw on apace,
oncerning which Chriſt ſpake at the Inſtitution of
e Lords Supper, ſaying, "I will drink no more
of the fruit of the Vine until that day that I drink
it new *i. e.* not corporally, but after a ſpiritual
nd new kind of manner, *in the kingdom of God*,
Mark 14. 25. Conſider alſo *Rev.* 19. 6, 7. "There
was the voice of a great multitude, ſaying, *Alleluiah*, the Lord God omnipotent reigneth, the
Marriage of the Lamb is come, and his Wife hath
made her ſelf *ready*: When once the *Jews* are
onverted, then will this voice be heard; then will
e Lambs Wife be made ready for the Marriage.
low I ſay, the fore-going ſign of this, is ſleeping
ongſt the Virgins. And alas is it not ſo now?
re not all the Virgins aſleep? what elſe meaneth
t ſtrange ſpirit of worldlineſs that poſſeſſeth and
evaileth upon great Profeſſors? *Lamentable*!
rofeſſors are ready to comply with any thing,
ough it be to the ſtraining of their conſciences;
hat ſay they? *we muſt be wiſe, we muſt be wiſe*: and
ough the wiſdom of the Serpent, devoures the in-
ocency of the Dove, they care not. *Any thing to
ve an eſtate*; what though the men we have to do
ithal be the enemies of God, and of his Saints,
t ſay they, *Let us comply as far as ever we can*. I do
eclare unto you, that the Lord Jeſus is coming
ſhake men out of theſe ſlumbers. Is it now a
me to uſe baſe compliances, to ſave an Eſtate,
hen all mens Eſtates are going to wrack and
ine? Now muſt you needs have great things for
your

selves, when *the Stars cannot keep themselves in heaven?* I pray God for you, that when the Lord Jesus cometh, you be not blamed and shamed before all the world.

"2ly, The present Tumults and shakings of the "Nations are a sign, that the Mystery of God shall "be finished ere long, and that the kingdom shall "become the Lord's all the world over. Certainly I do believe that this earthquake which the Lord of heaven and earth hath now begun, will not be over until *Babylon* fall and rise no more. A few years ago there was a strange calm upon the world: what was that a sign of? Truly, that calm, which was on the earth six or seven years ago, was a prognostick of the Earthquake wherein the witnesses shall be raised, and a tenth part of the City shall fall. Consider the Scriptures, see *Psal.* 46. (which some are wont to call *Luthers* Psalm, because *Luther* was much delighted in the reading and singing thereof.) Now in the Title of the Psalm it is said to be *upon* (1) *Alamuth*: what is that? the word cometh from the *Hebrew Alam*, which signifyeth *hid or secret*, (†) and therefore the seventy Interpreters render the word ὑπὲρ τῶν κρυφίων, i. e. *upon the hidden things*: So then from the Title of the Psalm we may gather, that when the things therein spoken of come to pass, it is a sign that the Mysteries of God, even that *Mystery which hath been hid in God*, as the Apostle speaketh, is fulfilling and finishing. Now see *ver.* 8. *Behold the works of God, what desolations he hath*

(1) עַלְמוֹת. *de Secretis filii.* Arab. *Consule* Ainsworth on *Tit. istius Psalmi.*

(†) *Vide Kircheri Concord.* part 2. p. 791.

ath made in the earth. Is not this Scripture fulfilling? Is not the Lord making desolations in the earth? we may gather thence, that the τὰ κρυφία, *the hidden things of the Mystery of God* are finishing apace. Consider also *ver.* 9. "He maketh Wars to cease "unto the end of the earth, he breaketh the bow, "and cutteth the spear insunder, he burneth *the cha-"riot in fire*: There shall such a day as this come upon the earth, even a day wherein the Nations shall learn War no more; but before this day there must be terrible doings and desolations made upon the earth, as a sign of that glorious tranquillity, which the most high (whose method of divine providence, is to bring light out of darkness, good out of evil, order out of confusion, peace out of war) will establish on the earth. I may tell you therefore, that *dreadful wars*, confused noise, and garments rolled in bloud, are a sign of Christ's appearing to establish his kingdom on the Earth. I remember (m) *Lactantius* (who lived in the third Centu-

(m) Lactantius *de Divino Præmio* l. 7. c. 19.

ry) hath a saying, that before the Lord Jesus come from Heaven to set up his glorious kingdom here below, *there shall a sword fall from heaven to the earth*, whereby the Saints then living (saith he) shall gather courage, as knowing that ere long, their Lord will come to redeem them out of the hands of all that hate them. Now this is come to pass at this day, there is a sword fallen from Heaven to the Earth, the God of Heaven and Earth hath put all the world into a bloudy frame of revenge and war one against another. Therefore let the Saints lift up their heads, and let them know that the Lord *is coming*,

is coming, is coming. The great and terrible day of the Lord, it is near, it is near, wherein the mighty man shall cry bitterly.

I might also tell you, that direful and astonishing desolations by fire, are a sign that the time is at hand wherein the Mystery of God shall be finished. Consider *Rev.* 16.8. "*the* Angel of the fourth vial "hath power given him to scorch men *with fire.* Now then if the Angel that hath power to *hurt* with fire be in the dreadful execution of his commission, what shall we gather from thence? (*n*) Truly that *Romes turn is next.* Therefore it followeth *ver.* 10. "the *fifth* Angel poured out his vial upon the seat of the "*Beast.*

(n) *Ante Romæ ruinam eruentur fusditus civitates, interibunt igni, &c.* Lactant. *ubi supra.* c.16.

Now is it not so at this day, that the world seemeth to be all on fire? Did not providence a few days since bring unto our ears doleful and (†) exanimating tydings, that a fire is broke forth in Gods anger which hath burnt to the foundations of the mountains? that now we may say unto God, how terrible art thou in thy works? the uttermost parts are afraid at thy tokens! "The voice of the "Lord is calling upon us, saying, come and see the "works of God, he is terrible in his doings toward "the children of men. But though this calamity be heavy, yet be comforted, in that these awful tremendos dispensations are such, as that by the light of this fire we may see the *vial full* of the wrath of God

(†) *Viz.* The doleful news of *Londons* conflagration which came hither a few days since. This was Preached 1mi 1mo. $166\frac{6}{7}$.

is

is ready to be poured upon *the head of Rome*. Yea, such things as these, they are a sign, not only of Christ's *providential coming* to destroy *Rome*, but also (which will follow not long after that) of his *personal coming* to begin that long, and last, and great day, when the Saints shall judge the world, *Acts* 2. 19, 20. There must be *wonders in Heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke, before that great and notable day of the Lord come*: what's the meaning of all this? part of the meaning of it may be, that there shall be strange and terrible (o) prodigies in heaven and earth, to signifie that *Christs coming to judgment draweth on apace*.

(o) Tossanus & Strigelius in loc. Voetius. Disp. part. 1. p. 609. & part. 2 p. 921.

Blood may note the turning of water into blood: *fire*, that there shall be strange fiery Meteors, flashes of fire in a fearful manner seen in the Heavens; *vapour of smoke*, may signifie terrible *Comets*, which (some say) the *Hebrews* of old, were wont to call by the name of a (p) *pillar of smoke*. But besides this, *blood* may note a bloudy sword; and *fire*, terrible devastations by burning, and (possibly) *vapour of smoke* (†) may signifie burnings by fire also. Now then, is this the day of blood and fire? The Lord then is roaring from on high, to give us warning, that the great and notable day is coming. One Scripture more let me mention before I pass off from this, *viz.* *Hag.* 2. 6, 7. "Thus

(p) Mede on John 10.20. vide etiam Grot. in Joel 2.30 Zanch. de oper. Dei. ubi de cometis.

(†) Vaporem fumi, i. e. urbium incendia. Melanchon.

 saith

"*saith the Lord* of hosts, yet once it is a little while, "and I will shake the Heaven, and the Earth, and "the Sea, and the dry Land, and I will shake all "Nations, and the desire of *all nations shall come*. The words are true concerning the second coming of the *Messias*, as well as concerning his first coming. Observe now, I will shake Heaven and Earth, *i. e.* the whole (†) world. Particularly, consider what is said. *I will shake the heaven*, saith God. Is not this come to pass? Are not the powers of heaven shaking? I am perswaded, that who ever liveth a while longer, will hear that the Stars are falling down from heaven, like untimely figs from a *shaken tree*. *And the earth*; Is not this fulfilling also? Do you not feel an earthquake at this day? Is not the Lord arising to shake terribly the earth? The *earth* is moved exceedingly, *the earth* reeleth to and fro, *the earth* is clean dissolved, the transgression thereof is heavy upon it, the windows from on high are open, and the foundations of *the earth* do shake. *And the Sea*; Is not this sign also fulfilling? what roarings have there been upon the Sea of late? Is not the day of the Lord upon the Ships of *Tarshish*? How are men afraid to venture upon the Sea? because God is shaking not only the dry Land, but the Sea? *I will shake all Nations*; Is not this also fulfilling? God hath allarumed all the Nations, do you not hear the rushing of the Nations? when were *all the Nations* in such a posture? *Europe*, *Asia*, *Africa*, *America*, all are in a tumult.

(†) The *Hebrews* of old were wont to express that by those two words, of *Heaven* and *Earth*, which we express by one word of *the world*. Vide *Cartellion*. Annot. in 2 Pet. 3. & Medi *Paraphrasin*.

The

The Lord hath allarm'd them all. Men know not where now to go; they cannot think of what Nation to transport themselves unto, but the *shaking of God* will take hold on them in that Nation. Now, these are signs, that he who is the *desire* of the Elect amongst *all Nations* will come ere long. *Amen, even so, come, come, come Lord Jesus!*

"*Consider* 5. That some of us are under special "advantage to understand these mysterious truths "of *God*; That is to say, such of us as are in an exiled condition in this wilderness. Indeed some came hither upon worldly accounts, but others there are that came into this wilderness purely upon spiritual accounts; (yea, and that continue here upon no other account) that so they might bear witness not only against the Name of the Beast, and against his character, but also against his Number (which some good men may be pollured with, though as to the character of the Beast, no good man can receive that) which is the number not of an Angel, but of a man, *i.e.* that so they might bear witness against all humane inventions in the worship of God; who is exceeding jealous as to the manner and means, as well as in respect to the matter of his worship. Now such of you (I speak to some such this day) may hope that God will discover much of his counsel to you, if in his fear you search into what he hath declared by his servants the Prophets. Where was *John* when he had the *Revelation of Jesus Christ*? He was, by reason of (q) *Domitian* the King, banished into the *Isle of Patmos*, Rev. 1.9. So *Daniel* and *Ezekiel* were exiles, when they

(q) *Ita scribitur in Codice Arabico v. Alsted. Cronol. p. 26. & Euseb. Hist. l. 3. c. 16.*

saw Visions of God. And I have often thought upon that which is said, *Rev.* 17.3. Namely, *that* John *was led into the wilderness to see the destruction of Rome*: What should be the meaning of that? A Learned (r) man and faithful servant of Jesus Christ long since conjectured: "That therefore "some Land should be brought into a very desolate "wilderness-condition; and he believed it would "be a Protestant Country; yea, and that this de-"solation would be by fire, out of which desolated "Land, the ruine of *Rome* shall arise suddenly and "*unexpectedly*. This I mention because of the present workings of providence, and God doth sometimes give strange hints to his eminent servants, of what he will do long before hand. But (s) another thinketh that *John*'s being led into the wilderness to see *Romes* destruction, may signifie, that some faithful ones of God in a wilderness, shall have a wonderful discovery of those things made unto them. God hath led us into a wilderness, and surely it was not because the Lord hated us, but because he loved us, that he brought us hither into this *Jeshimon*. Who knoweth but that he may send down his spirit upon us here, if we continue faithful before him? These then are the Motives to stir us up to search into these Mysterious truths.

(r) *Viz.* That famous Mr. *Robert Parker* in his Exposition of the 4. Vial.

(s) Brightman *in loc.*

"*Quest.* You will say, but how shall we do to "understand them? Now that is the second thing to be attended in the prosecution of this *Use*. For answer, such rules as these are to be observed.

1. He

"1. He that would understand these mysteries, "must be convinced that they are things intelligi- "ble. For this is that which discourageth and keeps off many from looking into these Truths, that they think with themselves there's nothing of certainty in these things, all Interpretations of prophetical mysteries are but conjectural, *&c.* But as the Apostle speaks of unbelieving prayer, *let not him* that asketh doubting, "think that he shall receive any "thing from *the Lord*: So I say in this case; If a man be indeed of that perswasion, that there is nothing demonstrative in these mysteries, let not such a man think that he shall be able to understand any thing to purpose in these mysteries. I beseech you consider, if it were true which some men of carnal and slothful spirits would make the world believe, that *the book of Revelation* is a book not possible to be understood, would the spirit of God pronounce them blessed, who read (*i. e.* rightly interpret) it? can any man be blessed for reading himself he knows not what, things that no one can understand? Their sloth and sin is very great that do so imagine. Besides, the Lord Jesus Christ hath procured, that the *book should be unsealed*, *Rev.* 5. 4, 5. Therefore let not any Disciple of Christ be terrified with the obscurity of these mysteries, for Christ hath and will unseal the book. It is indeed true, that there is difficulty and (†) darkness, not a little in prophetical mysteries, for they are the deep things of the spirit of God: Nevertheless, they are *knowable*, though the knowledge of them be

(†) *In Apocalypsi Quot verba tot sacramenta.* Hieron. *in Epist. ad* Paulin. *Res divina multum habent caliginis.* Cato.

with difficulty. Hence our Saviour rebuked thoſe which had no diſcerning of the ſigns of the times; therefore there are ſigns of the times whereby the fulfilling of propheſies may be diſcerned; otherwiſe, our bleſſed Saviour would never have been ſo ſevere in his holy rebukings of thoſe that wanted this diſcerning.

"2. He that would have good underſtanding in "the Myſtery of God, muſt be ſure to walk before "the Lord in ſimplicity, and in *godly ſincerity*. Sincerity, truth of grace will do much to help one in this caſe. Hence it is obſervable, that Chriſt when he blamed the *Phariſees* for their ignorance in the ſigns of the times, he doth not call them *fools and blind*, as oft he did, and as they deſerved; but he calls them *Hypocrites*. *Matth.* 16. 3. "O ye hypocrites, "ye cannot diſcern the ſigns of the times, *q. d.* If you had ſincerity, you would diſcern the ſigns of the times; but becauſe you are graceleſs hypocrites, you diſcern them not. And *Matth.* 13. 11. Chriſt ſaith unto his ſincere Diſciples "It is given unto "you to know the Myſteries of the kingdom of "heaven. It was given unto them to underſtand the Myſteries of the Goſpel and kingdom of grace; likewiſe it was given unto them to underſtand the Myſterie of the kingdom of the *Meſſiah*, in making all things new, that by the ſecond *Adam* the world might at laſt be reſtored unto that glorious condition in the which it was created for the firſt *Adam*. This is a Myſtery of the kingdom indeed, which the world underſtands but little of in truth. See alſo *Dan.* 12. 10. *None of the wicked ſhall underſtand, but the wiſe ſhall underſtand.* The wicked ſhall not perceive what God is doing in the world, when he is ful-

fulfilling what he hath ſpoken of by his Prophets. Though the works of God, and the word of God, ſpeak plainly enough unto thoſe that have their hearts ſet upon the truth, to know it; yet as for profane and hypocrites, their minds ſhall be blinded, and their hearts hardned, that they ſhall not ſee nor believe, but *the wiſe, i. e.* the righteous (for he, and only he, is a wiſe man in the account of God and Scripture, who is a ſincere righteous man) ſhall underſtand. See *Hoſ.* 14. laſt. Hence the Apoſtle ſaith, 1 *Cor.* 8. 3. *If any man love God, the ſame is taught* : (So (*t*) the words may be rendred) *of God*; That's a man that is like to be taught of God, who hath ſincerity of love and grace in his heart towards God.

(*t*) *Beza.*

"Yea 3. If a man would have good underſtand-
"ing in theſe Myſterious truths, then he ſhould la-
"bour for much *grace.* Not only for ſincerity, but for a large meaſure of the ſpirit of grace. All the Prophets of God were very holy men, *Holy men of God ſpake as they were moved by the holy ſpirit,* even ſo they that would underſtand the Myſtery of God, which he hath declared by his ſervants the Prophets, had need be very holy: For unto whom will God diſcover his counſels, but unto thoſe whom he loveth moſt? As it is amongſt men, a wiſe man will not communicate his ſecret counſels to every one, but unto ſuch as he hath a peculiar affection for, and delight in; even ſo we may be ſure, the bleſſed God will not diſcover his ſecret counſels (which have been hidden from the foundation of the world) to every one: But unto ſuch as he hath a peculiar reſpect for. Hence *John*, that had the *Revelation*,

was *the beloved Disciple*; And *Daniel* was *a man greatly beloved*: And that is very observable, which the Lord himself speaketh concerning *Abraham*, *Gen.* 18. 17. *The Lord said, shall I hide from* Abraham *the thing which I do?* I am, saith God, about to bring great changes, strange and dreadful overturnings in the world, for which my name and dread shall be spoken of to all Generations, and shall I not let *Abraham* know of it? a man so dear unto me as *Abraham* is, shall I not tell him o. the thing which I purpose to do?

So that they whom the Lord loveth most, are like to have the cleerest Visions and discoveries of his counsels. Now God loveth those most, who have most of the grace of his spirit in their souls. It is true, that as for God's *love of benevolence*, it is without any respect unto grace in the creature, whilst the elect of God are in their bloud, the Lord beareth unto them a love of good will: But as for his *love of complacency* or delight, that is more or less according as men have more or less grace in their souls, whereby they love and fear God. See *Psal.* 25. 14. *The secret of the Lord is with them that fear him, and it is his Covenant*: (So the words may be read, and so many (*u*) Interpreters carry it) *to make them know it, h. e.* It is the Covenant of God to make them that fear him know his secret; what secret is that? Truly there are secrets of the love and grace of God, secrets of communion with God, which others know nothing of, but they that fear him are acquainted with them: There are also secrets

(*u*) ἡ διαθήκη αὐτοῦ τοῦ γνωρίσαι αὐτοῖς. *Septuag. Inter. Videsis Targum, Vers. Vulg. Lat. & Æthiopicam in Bibl. Polyglot.*

crets of the works of God, Myſteries of divine providence, as well as myſteries of grace, which he acquaints them with that fear him, that they ſhall know what God is doing, and about to do in the world, though others know nothing of theſe matters. Therefore the way to have much acquaintance with the *ſecret of the Lord*, is to get much of *the fear of the Lord*. They that are ſuch as *Nehemiah* ſaith of *Hanániah*, chap. 7. ver. 2. *even faithful men, and fearing God above many*, are like to know much of his counſel. Therefore labour for much grace, (*w*) eſpecially for much of that grace which maketh a man nothing in his own eyes. *Paul*, though he was a man, in reſpect of Learning and other gifts of Gods ſpirit extraordinary; yet he ſaith concerning himſelf, *I am nothing*. Now *Paul* was one that had an abundance of the Revelations and Viſions of God. See *Pſal.* 25. 9. *Prov.* 11. 2.

(w) *Superbo oculo veritas non videtur, ſincero Patet.* Bern. *Serm.* 62. *in Cant.*

"4. He that would have a clear and good underſtanding in the myſteries of God, muſt be diligent in the uſe of all means appointed for that end. For we muſt not think to attain unto this knowledge by extraordinary Viſions and Revelations, becauſe the word of God, if we will be diligent in comparing God's word, and his works together, is ſufficient to inſtruct us; yea, even the Prophets themſelves did uſe great diligence in ſearching into this myſtery of God concerning *the new world* (of which you have heard) as when it ſhould begin, and how it ſhould be carryed on, *&c.* 1 *Pet.* 10. 11. And the Lord Chriſt gave the Prophet *Ezekiel* a charge to be intent in looking into theſe very Myſteries, Chap. 40. ver. 4. If

If you ask, but what means shall we use to get understanding in these Mysteries? I answer,

1. *Reading and meditation* is one good means, that by the blessing of God may help you to much understanding. Hence *Dan.* 9. 2. I (saith the Prophet) *understood by books that seventy years should be accomplished, &c. Daniel*, though he were himself a (x) Prophet, yet he disdained not to make use of the books written by *Jeremy*, that so he might understand the counsel of God concerning the Tribes of *Israel* which then were.

(x) *Licet ipse Daniel Propheta esset & doctor Ecclesiæ, non gravatus fuit Jeremiæ discipulus fieri & ex ipsius libris Profitere.* Polan. *in loc.*

"2. Discourses and holy conferences about "these matters would be an excellent means to at- "tain unto a right understanding in them. The Prophet *Malachy* saith, "that they that feared the "Lord spake often one to another. And truly, if they that fear God when they meet together, instead of worldly discourse, or vain unprofitable discourse, and foolish questions which gender strife, would speak one to another in a serious manner concerning the glorious kingdom of Christ, in the day when he shall restore the kingdom unto *Israel*, it would be much more for their comfort in the day of accounts: And the Lord who is in heaven above, and on earth beneath, would take notice of it, and give a blessed reward for it *in that day*. And this is a most suitable subject for Saints to be discoursing on, *Psal.* 145. 10, 11. "Thy Saints shall speak of "the glory of thy kingdom, and talk of thy power.

"3. Earnest prayer to God for light and under- "standing in these heavenly Mysteries, is another means

"means to attain unto the knowledge *of them.* See *Prov.* 2.3,5. *Isa.* 45.11. *Jer.* 33.3.

For God is the father of lights, and therefore the best way in the world to be enlightned, is to have recourse unto him in and through Jesus Christ, who is the light of the world. In his light we shall see light, *Psal.* 36.9. *Jam.* 1.17. And certainly this is a very lawful request. Hence the Apostle bids the *Corinthians*, 1 *Epist.* 14.39. *covet to propiesie*; what's the meaning of that? but that they should earnestly desire of God that they might be able to understand and interpret the blessed propheſie of his holy word? Wherefore betake your selves unto God, that he would give you found judgment, and right apprehensions in these Mysteries, that you may not so much as in your thoughts adde any thing unto, or diminish ought from the truth. And I beseech the Lord to open your eyes, that you may behold wonderful things out of his word.

"*Use* 2. If it be so, that the Tribes of *Israel* shall "be saved. Hence then it followeth, that such is the "infinite grace of God, that even the chief of sin-"ners may be encouraged to return and look unto "him, that so they may be saved. Certainly if the *Jews* shall be converted, then there is grace enough with God to convert and save the greatest sinners upon earth. For what guilt can there be greater, than the guilt which lyeth upon the miserable Nation of the *Jews*? As now a little to instance here, that so all may see and admire the infinite grace of God in Jesus Christ, encouraging the most vile and sinful amongst the children of Apostate *Adam* to return unto him, that they may be saved by him.

1. Ido-

"1. Idolatry is a most heinous sin: A most guilty crime. As *Tertullian* of old rightly said of it; 'Tis, saith he, the *principal crime that mankind is guilty of*. And indeed there is no (y) iniquity that is a greater abomination unto God: Hence Idols are called *detestable things*. Yea the Lord calleth *Idols* by the name of *Devils*, *Deut.* 32.17. 2 *Chron.* 11. 15. And from hence it cometh to pass that the holy God is wont to be dreadful in his judging for this sin. This iniquity provoketh the eyes of his glory to send bitter destruction, to make his arrows drunk with blood, and to furbush his great and glittering sword for the slaughter. Seldom, if ever, hath it been seen, that a Nation which hath been taught better, hath fallen to Idolatry, but the God of jealousie hath sent the *Pestilence*; yea, and sooner or later, *the sword into the bowels of that Nation*, to the end that he may repay vengeance upon the heads of blind Idolaters. I remember a (z) Jewish *Rabbi* hath an observation, "that never any "judgment came upon "the *Israelitish* Nation, but God put in one ounce "of vengeance more for that iniquity of the *Calf* "*in the wilderness*. And yet then they only worshiped the true God after a false superstitious manner: They would worship *Jehovah* still, but because they did it in such a way, and by such means as he never commanded, neither did it enter into his heart; *The Lord did surely visit for that iniquity*. Now the *Jews* lie under the guilt of Idolatry, therefore their con-

(y) *Vid. Aquin.* 2a. 2ae. Q. 94. *Art.* 3.

(z) *Non fit tibi ulti; Israel in qua non sit uncia de iniquitate vituli.* R. Moses-Ben-Nachman *dictus* Gerundensis.

conversion (even that conversion which is yet to come) is described by saying, they *shall be turned from Idols*, and *cleansed from Idols*, and say, *what have I to do any more with Idols?* &c. because Idolatry was the reigning sin in the days of the Prophets. Also because, though the *Jews* now dread that kind of Idolatry which their fathers were guilty of, *sc. Iconolatry*, or the worshipping of graven Images; yet they worship God in another way than he hath appointed; for out of Christ do they worship, and that's Idolatry; therefore the Apostle, after he had said, *Jesus Christ is the true God, and eternal life*, immediately addeth, *keep your selves from Idols*, 1 *John* 5. two last. yet the Idolatrous *Jews* shall be converted and saved. *Therefore the greatest sinners may be saved.*

"2. Malice against that which is good, is a *most* "*grievous sin.* It is the sin of Hell, and of the Devils that are there. Now this guilt lyeth upon the poor sinful *Jews.* Some (a) have charged them with malicious corrupting of the *Heb.* Text, that so Christians might not have the benefit of the Scriptures of the old Testament. I believe that that is a very false (b) and injurious charge against them: Nevertheless, it is too true that the heart of that people is desperately moved with envy and malice against the true Religion. See *Act.* 13. 45. & 17. 5. As *Paul*, before his conversion,

(a) *Quos citatos vide apud* Morini *exerc.* l. 1. *exer.* 1. c. 2, 3.

(b) *Vide* Glass. *Phil. Sacr.* Joh. Isaac. *Contra Lindan.* Bellar. *de verbo Dei.* l. 2. c. 2. *Atq; Judæos textum hebraicum malitiosè non corrupisse, inter ipsos Pontificios fatentur*, Senensis, Bannesius, Lorinus, Pagninus, Morinus, Buxianus, Valla, Adradius, Genebrardus, *&c. Consule* Hottingeri *Thesau. Philol.*

was

was *mad with blind zeal and malice* against the truth? So it is with the *Jews*; yet because *Paul* did, what he did ignorantly in unbelief, he found mercy, so shall the Jewish Nation when the fulness of the *Gentiles* is accomplished. *Therefore the greatest sinners may be saved.*

3. *Blasphemy is a most fearful sin*: It is a crime to be punished by the Judge. Now the *Jews* lie under the guilt of blasphemy, as it is said concerning the Papists, *Rev.* 13. 6. *That they blaspheme the tabernacle of God, i. e.* the humane nature of Christ in respect of their Idolatrous Mass, Transubstantiation, &c. So it is true concerning the *Jews*, that they blaspheme the tabernacle of God. In another sence, they speak evil of *the man Christ Jesus*. Yea they are (some of them at least) guilty of the most hideous and horrid blasphemy against the Son of God, *the only God-man* Jesus Christ, that ever was heard of. For they are wont to curse that blessed name in their Synagogues. (c) In their Lyturgies they pray, that the name of *Jesus of Nazareth* may be rooted out of the Earth. O fearful blasphemy! whose heart trembleth not at the hearing of it? In this respect some of the Jewish Lyturgies are worse than the *Turkish Alcoran*; For (d) that speaketh honourably of Christ: Likwise they are wont to call the blessed Gospel (e) a *Volume of lies*, or

(c) *Judæi in suis Synagogis per Christo singulis diebus maledicunt.* Hieron. l. 22. c. 49. *in* Isa. *Blasphemi Judæi vocant Christum* ישו *Per ignominiam, &c.* Shindl. *Lex. Pent.* p. 1972.

(d) See Purchase Pilgr. l. 3. c. 10.

(e) *Evangelium dici volunt quasi* און גליון Gualperius.

or falshood. One would think it impossible that such sinners should ever be saved. And indeed if they knew they did blaspheme (as the *Pharisees* knew it, many of them) there were no forgiveness for them: But because of the infinite grace of him whose name it is to forgive iniquity, transgression and sin, they may, and in God's time the Nation shall have repentance and remission of sins given unto them. *Therefore the greatest sinners may be saved.*

4. *Murther is a most horrid sin.* The cry of bloud is heard from Earth to Heaven. Now, the *Jews* lie under the guilt of Bloud and Murther. Some (f) have laid a most hydeous fact to the charge of the *Jews*, *&c.* that they have been wont once a year to steal Christian children, and to put them to death by crucifying out of scorn and hatred against Christians. But inasmuch as those reports were taken up in dark and Popish times, it (g) may be questioned whether truth be in them or no. So it hath been laid to the charge of *Jews*, that (h) they poysoned the waters of some Countreys that they might be the death of those that lived therein. However, it is certain, that the most prodigious Murther that ever the Sun beheld, (yea such Murther as the Sun durst not behold) hath been com-

(f) *Howes* Hist. of *England*, p. 200. *Calvis.* Cronol. p. 423. *Cranzius* l. 5. c. 40. *Wernerus in Fasc. temporum. Atq; hinc Proverbium illud*, Felix Respublica ubi non est Abraham, nec Nimrod, nec Naaman, *i. e. nec Judæus, nec Tyrannus, nec leprosus.*

(g) *Vide Hornbeck Prolog. contra Judæos.* p. 26. Men-Bem-Israel *in spe. Sect.* 28.

(h) *Tythemius Hirs. Cron.* p. 291.

committed by the *Jews*, and that the guilt thereof lyeth upon the Jewish Nation to this day, even the guilt of the bloud of the Saviour of the world, of him that is the Prince of life, and Lord of glory. See *Acts* 2. 23. & 7. 52. Oh! to be guilty of bloud, though it were but the bloud of the meaneſt perſon in the world, is a ſad thing; but to be guilty of the bloud of him that is God as well as man, how doleful is that? whence is it, that coming unworthily to the Lords Supper is ſuch a dreadful ſin? if a man come to the Table of the Lord either without regenerating grace in his ſoul, or without actual preparedneſs. Though he ſhould have grace, yet if his heart be not in a right and heavenly frame to come to the Table of the Lord, it is a dreadful thing; why? becauſe he becometh *guilty of the bloud of the Lord*, not only *guilty*, but *guilty of bloud*; yea of *the bloud of the Lord*. Now this is true concerning the Jewiſh Nation, that *the guilt of the bloud of the Lord of Heaven and Earth* lyeth upon that Nation; yet they ſhall be converted and ſaved. *Therefore the greateſt ſinners may be ſaved.*

5. *Unbelief is a moſt grievous ſin*, 1 *John* 5. 10. "He "that believeth not hath made God a Liar. What more horrible can be thought of, to call God a Liar? This doth every unbeliever under heaven. This therefore is *the* condemnation, *John* 3. 19. And when the Lord ſaith that he will puniſh a man's ſoul with a vengeance, he expreſſeth it by ſaying ſuch an one ſhall have *his portion with unbelievers*, *Luke* 12. 46. The truth is, if a man would ſtudy with himſelf, how to vex the ſoul of God, he could not do it more than by *unbelief*; that is, than by not accepting of Jeſus Chriſt upon his own terms as pro-

propounded, and freely offered in the glorious Gospel of the blessed God. Yet for all this, the unbelieving Nation of the *Jews* shall be converted and saved. *Therefore the greatest sinners may be saved.*

Suppose thou hadst been an Idolater, a Blasphemer, a Murtherer, and Unbeliever (yea, and thou hast been so who ever thou art) yet there is salvation to be had even for thee. Only then thou must do as the *Jews* shall do when God hath mercy on them; That is, Repent and mourn bitterly, for all the wrong thou hast done to God by sin, and return unto him with all thy heart, and he will not reject thee. See *Zech.* 12.10. *Jer.* 29.12,13,14. This then I do proclaim amongst you from the God of heaven this day, Let the vilest sinner return unto the Lord by Repentance and Faith in Jesus Christ, and though his sins were as Crimson, they shall be as Wooll; though they were as red as Scarlet, they shall become as white as snow; Wherefore thus saith the Lord, let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.

Use 3. If it be so, that all the Tribes of *Israel* shall be saved: Hence then it followeth, that we should seek unto God continually that he would hasten the day of *Israels* salvation. Matters of prophesie and promise should be turned into prayer. Now there is a prophesie and a promise, (my Text containeth them both) *That all Israel shall be saved.* Therefore let prayer be made by us all that have any interest in the God of *Israel*, that he would

perform (yea, and haſten it in its time) what his own mouth hath ſpoken concerning this matter.

Here conſider briefly. "1. That thus to pray is "our duty. The holy Commandment of the Lord "requireth it, *Iſa.* 62. 6, 7. I have ſet watchmen "upon thy walls O *Jeruſalem*, which ſhall never "hold their peace day nor night; ye that make "mention of the Lord keep not ſilence, and give "him no reſt till he eſtabliſh, and till he make *Je-*"*ruſalem* a praiſe in the earth. What a ſolemn charge is here, that we ſhould pray continually every night and every day, and that we ſhould let the Lord have no reſt in heaven, *till Jeruſalem be made a praiſe in the earth?* And when will that be? Verily when *Jeruſalem* ſhall be inhabited again in her own place, even in *Jeruſalem.* Therefore we ſhould be unceſſant in prayer for this! We ought to pray for the *Inchoation of Iſraels ſalvation*, in the converſion of the Jewiſh Nation. Likewiſe we ought to pray hard for the *conſummation* of this ſalvation, *in new Jeruſalems coming down from God out of heaven.* "This did our Lord teach us, when he bid us pray, "that the kingdom of God might come; and that "his will might be done on earth as it is done in "heaven. In that kingdom which the God of heaven ſhall ſet up at the day of *Meſſias* his ſecond coming, his will ſhall be done on earth as it is done in heaven. Oh! how ſhould we ſtrive in prayer that the coming of this dear and bleſſed day may be haſtned? Beſides, the examples of God's ſervants, who have prayed for *Iſraels* ſalvation, do bind us to do the like. How earneſt was the Apoſtle in his deſires after this thing? *Paul* could have been con-

ten

tent that any curse or censure, short of *Maranatha* should have come upon him, even to have been *Anathema* from the Lord, upon condition that the *Israelites* might have been converted and saved; *Rom.* 9. 3, 4. & 10. 1. *Brethren* (saith he) "*my hearts* "*desire* and prayer to God for *Israel* is that they "might be saved. He speaketh concerning *the Tribes of Israel*, even of *Israel according to the flesh.* And truly so should it be with us all, our desire, yea our hearts desire and our prayer to God for this *Israel* ought to be, that they may be saved.

"2. Consider that we have many promises to "encourage us in making this prayer before the "Lord. We have not only promises, that the thing shall come to pass in due time, which is encouragement enough; but it is promised, that we our selves shall be no loosers by praying for this thing. "If "*David* could say that when he sought unto God for "his enemies, that his prayer returned into his own "bosom: Surely we shall find, that when in sincerity we seek unto God for *Israel*, that prayer will return into our own bosom. Remember what the Lord saith, *Psal.* 122. 6. "pray for the peace of *Je-* "*rusalem*, they shall prosper that love *thee*: And though the words are to be extended unto *Mystical*, there is no reason why *Literal Jerusalem* should be excluded out of that Text. See also *Rev.* 21. 6. *I will give* (saith he, who is *Alpha* and *Omega*) *to him that is athirst, of the fountain of the water of life freely.* To him that is a thirst, for what? even to him that is athirst for the salvation of *Israel*, for the conversion of the *Jews*, for the creating of the new heaven and the new earth which is promised, to him that is thus athirst will the Lord give of the fountain of the water of life freely.

"*Consider* 3. There was a time when the *Israelites* "did pray for us, therefore in equity we should pray "for them. Time was, when the *Jews* were the people of God, and *Gentiles* were not so: And then did they pray for the conversion of *Gentiles*, that *Gentiles* might have the saving health of God extended towards them, and the breasts of divine Ordinances to suck grace and consolation from. Therefore inasmuch as the case is now quite altered, that the *Jews* are not the people of God, but many amongst the *Gentiles* are so: we should in like manner pray for them, that they may see the salvation of the Lord, *Psal.* 67. *per totum*, *Cant.* 8.8.

"*Consider* 4. Prayer may be a means to hasten "the coming of this glorious day of *Israels* salva- "tion. Would we not have *Sion* to be delivered, and that speedily? pour forth earnest and continual prayer, and it will hasten the birth of *Sion*, that even a Nation shall be born in one day. It is prayer that sets the wheels of divine providence a going; It is prayer that turns the world upside down. Therefore you may observe, that seldom doth any great alteration of the state and face of things come to pass in the world, but the Lord first sends down a spirit of prayer into the hearts of his Saints, " and "that shaketh heaven and earth in pieces in a short "time. Observe then (my friends, and brethren, beloved in the Lord) and be awakened this day, I say, observe, that when the prayers of Saints ascend before the Throne of God, with the incense of the merits and intercession of the Lord Jesus, there followeth upon it *thundrings, voices, lightnings, and an earthquake, Rev.* 8.4,5. would you then see that *earthquake* wherein *the mountains of prey, that devour Israel,*

shall

ſhall be brought low, and wherein *the Lords houſe*, which is now trampled upon, *ſhall be exalted* on the tops of the mountains? Oh then pray as for your lives *all manner of prayer*, even publick prayer, family prayer ſecret prayer; and in all ſtir up your ſelves to call upon the Lord, and ſay, "awake, a-"wake, O arm of the Lord as in the days of old; "awake, as in the years of ancient generations, "that *Sion* may return with ſinging, and everlaſting "joy upon her head.

And ſhall I tell you (yea from the Lord I will tell you) that the prayers of poor deſpicable ones, that know, and fear, and ſerve God, can do great things with him that doth even whatſoever he pleaſeth in heaven, and on earth, and in all deep places. Oh conſider of it! I remember *Melanthon* (that great and Learned Divine) ſaith, "he was much en-"couraged to hope that God would carry on the "work of Reformation in *Germany* (and the Lord did carry it on with great ſucceſs in thoſe days) "becauſe he underſtood that there were many poor "godly women, that were wont to meet together "to pray that the work of Reformation might go "*forward*: Even ſo if the Lord ſtir up the hearts of his poor ſervants to favour the duſt of *Sion*, and to ſhew it by earneſt prayer before him at all times, ſurely the day will not be long before the Lord appear in glory to build up *Sion*, for he will have regard to the prayer of the deſtitute, and he will not deſpiſe their prayer. Know ye this, you ſervants of the Lord, to your everlaſting encouragement. *But thou O Lord how long! how long! how long!*

FINIS.

FINIS.

The Names of Writers, or Works cited and made uſe of in this Diſcourſe.

A

S. Abravanel
Aben-ezra
Achmetes
Joſ. Acoſta
Ainſworth
R. Akiba
Alcaſar
Alphonſus
Alſtedius
Amama
Ames
Ambroſe
Amianus Marcell.
Dutch *Annot.*
Engliſh *Annot.*
Andreas
Anſelmus
Apollinarius
Aquinas
Aretas
Aretius
Ariſtotle
Arnobius
R. Aſhe
Auguſtine

Author Anonymus
- *Clavis Recuſa.*
- Problems of Antichriſt. That the Tartars are the ten Tribes in *M. S. S.*

B

Anneſius
Baronius
Bede
Bellarmin
R. Benjam. Tudel.
Benno Card.
Bernard
Beſoldus
Beza
Bibliander
Biblia Polyglotta
Bilney
Bochartus
Boterus
Bradſhaw
Raym. Breganus
Brightman
Brough-

Broughton
Brunfelsius
Walter Brute
Bucanus
M. Bucer
Bullinger
Burroughs
Burton
Buxianus
Buxtorf

C

Cajetan
Calvin
Calvisius
Camerarius
Camero
Iac. Capellus
Lud. Capellus
Carthusianus
Th. Cartwright
Chr. Carturight
Castellio
Cestiglius
Catal. Testium veritatis.
Is. Causabon
Centuriators
Chemnitius
Chrysostom
Chytræus
Clemens Rom.
Clemens Alex.
Cocceius
Cotterius
Cotton
Cranzius
Critici sacri
Cuneus
Cuspian
Cyprian

D

Danæus
Davenant
Davenport
Dent
De Dieu
Deodati
Dionysius
Driedo
Drusius

E

King Edw. Catech.
Elias
R. Eliezer
Epiphanius
Erasmus
Estius
Eusebius
Euthymius

F

Fagius
Fayus
Finch
Forbes
Fox
Friedlibius
Nic. Fuller.

P. Ga-

G

P. Galatinus
Gauricus
Gelaſpy
Genebrard
Gennadius
Gentius
Geogr. Arab.
Gerhard
Glaſſius
Goodwin
Graſerus
Greenhill
Gregorius
Grotius
Gualperius
Gualter
Guild

H

H. Adrianus
Haymo
Haiton
Harmony of Confeſſions
Heinſius
Heſychius
Heurnius
Hierom
Hilary
Homes
Hornbeck
Hoſpinian
Hottinger
Huit
Hunnius

I

Joſephus
Irenæus
Joh. Iſaac
Iſidore
Junius
Juſtin Martyr

K

R. Ketina
R. D. Kimchi
Conc. Kircher

L

Lactantius
Fr. Lambertus
A Lapide
Lawenus
Lazius
Leigh
Lonicer
Lorinus
Luther
Lyranus

M

Majer
R. Maimon
Marlorat
P. Martyr
Martyrologium Romanum
Mede
Melanethon
R. Menaſſeh-Ben-Iſrael
R. Moſes Ben Nachman
Midraſh Tibillim
Arias Montanus

Morinus
Mornæus

N

Anclerus
Nazianzen
Arn. de Nova Villa
Numenius
Nyssenus

O

Ecumenius
Onuphrius
Origines
Orosius
Owen

P

Pagninus
Pannonius
Pareus
Parker
Pererius
Perkins
Philo Judæus
Philostratus
Piscator
Plato
Polanus
Polycarp
Polycrates
Porchetus
Prideaux
Primasius
Procopius
Purchas

R

Aimund
Rainold
Ramus
Raupius
Regiomontanus
Ribera
Rivet
Rolloc
Ruffinus

S

R. Saadias
Samarit. Pentiteuch
R. Samuel
Jos. Scaliger
Scapula
Selden
Selneccerus
Sulp. Severus
Sebald. Shnell
Shindler
Skikkard
Sixt. Senensis
Sleidan
Socrates
R. Sol. Jarchi
A Soto
Sozomen
Spanhemius
Stella
Stevens
Dr. Stoughton
Streso
Strigelius

The Table.

Strong
Suidas
Sybillæ
W. Symonds

T

Talmud { Babyl. / Hierosol.
Targum { Onkelos / Jonathan
Tertullian
Theodoret
Theophanes
Theophylact
Tossanus
Tremelius
Trithemius
Twisse

V

Valla
Varro
Vatablus
Versio { Septuag. / vulgata Lat. / Syriaca / Æthiopica
Viegas
Giss. Voetius
Gerh. Vossius
Usserius

W

Wernerus
Whitaker
Wiclef
Willet
Winkelmannus
Wolphius

Z

Zanchius
Zuinglius.

Places

Places of Scripture opened, and occasionally cleared in the preceding Discourse.

Chap.	Ver.	Page
	Genesis	
49		4
	18,26	17
	Numbers	
24	17	87
	23	36
	24	21
	Deuteronomy	
28	37	10
	43	
	63	
	43	21
32		
33	7	52
	Job	
19	26	109
	Psalms	
9	Title with *v.* 7, 8.	143
14	7	52
37	11	121
44	19	83
45	10	114
46	Title with 8,9	158
49	14	134
66	Title with 4	*ibid.*
96	12,13	*ibid*
	Proverbs	
22	16	63
	Canticles	
6	13	52

Chap.	Ver.	Page
8	8	180
	Isaiah	
1	26	119
4	4	101
8	7	33
11	13	66
	14	47
	15	32
	16	43
14	17	29
24	21	31
	23	61
26	19	82
27	1	25
31	4,18	79
49	12,19,20	56
65	7	40
	8	72
	15,17,20, & 65,	121
66	3,4	8
	19	2
	22	110
	Jeremiah	
23	7,8	80
30	24	37
31	10	151
	19	89
	29,30	106
	36	73
		59

Chap.	Ver.	Page
59	19,20	94
	Ezekiel	
16	5	35
	6	98
	55	62
	60	51
	61	114
20	37	8
36	24	90
	35	122
37	7	46,97
	10,13	82
	16	17
	25	57,61
38	21,22	80
39	22	46,106
42	22	*ib.*
43	2	31
	7	116
	12	100
44	9	116
45	8	67
	Daniel	
2	45	145
7	21, *&c.* 22,136,141	
8	10	29
11	36 to end, *&c.* 26,35	
12	1	35
	2	8
	3	114
	11	44,45
	12	4
	Hosea	
1	7	48
	11	17,69
4	16	80
	Joel	
2	28,29	99
	30	42
3	1,2	85
	17	81

Chap.	Ver.	Page
	Obadiah	
	19,	87
	21	61
	Micah	
4	3,4	122
	8	88
5	2	24
7	18	179
	Habakkuk	
1	5	195
	Haggai	
2	7, *&c.*	59,83
	Zechariah	
8	22	122
	23	62
9	1	17
10	4	51
	8	50
	10	87
12	6,10,11	13,53
	8	99
14	4	109
	9,10,11	53,182
	20,21	100,186
	Malachi	
4	5,6	101
	Matthew	
1	16	59
6	10	109
8	22	84
10	5,6	44
12	32	110
16	13	186
17	11,12	202
19	28	135
23	39	13
24	21,22	71
	24	88
	29,30	28,29,98
	34	73
25	5.6	156

Mark

Chap.	Ver.	Page
	Mark	
9	8	131
14	25	157
	Luke	
1	32	60
	71	96
2	32	14
8	23	99
17	20,21	128
19	11	131
21	11	42
	24	3,14,40
	25,&c.	37,42
	28	118
	John	
2	20	44
3	5	97
5	25	84
	43	85
18	36	132,69
	Acts	
1	3	33
	6	20,130
2	19,20	161
3	19	103, 118
	21	51,103,123
	23	7
5	36,37	86
21	38	86
26	7	5
	Romans	
4	13	121
5	14	125
8	21,23.	118,124,134
9	3,4	179
11	7	91
	11	95
	12	9
	15	39,64
	25	25,29,34, 35,39

Chap.	Ver.	Page
	1 *Corinthians*	
15	25	111
	26	108
	28	111
16	22	142
	2 *Corinthians*	
3	15,16	14,92
	17	93
	Ephesians	
1	20,21	133
2	2	94
4	23	91
	Colossians	
1	18	108
	1 *Thessalonians*	
4	17	105
	2 *Thessalonians*	
2	1	142
	7,9	104
2	4	27
	8	141
	1 *Timothy*	
4	1	27
	2 *Timothy*	
3	1,&c.	58
4	1	138
	Hebrews	
1	6	111
2	5	110, 111
7	14	58
	James	
1	1	5
	2 *Peter*	
3	7	104
	13	65, 121
	16	149
	1 *John*	
2	18	147
	Revelation	
1	1	147
	3	150
		5

Chap.	Ver.	Page
5	10	111
6	2	133
	12, &c.	30
7	4,5	6
8	4,5	32,180
	10	30
9	11	24
	14	33
10	6	22
	10	153
	11	155
11	7	28,39
	11,12	143,144
	14	141
	15,19	23,138
12	8	144
13	2	23
	6	174
15	2	67
	8	23
16	8	160
	10	22
	12	30,40,46
	13	36,27
	16	60
17	3	164
19	4	24
	6,7	31,157
20	1, &c.	68,52
	9	80
21	1	64
	6	179
	24	64
	27	108
22	3	112
	6	146
	11	89

FINIS.

Chap.	Vers.	Page	Chap.	Vers.	Page
5	10	111		8	25
6	2	133	16	8	160
	12,&c.	30		10	22
7	4,5	6		12	30,40,46
8	4,5	32,180		13	36,27
	10	30		15	60
9	11	24	17	3	164
	14	33	19	1	24
10	6	22		6,7	31,157
	10	153	20	1 &c.	68,52
	11	155		9	80
11	7	28,39	21	1	64
	12,12	143,144		6	179
	14	141		24	64
	15,19	23,138		27	108
12	8	144	22	3	112
13	2	23		6	146
	6	174		12	39
15	2	67			

FINIS.